

## Alberta heritage fund: political bait used by all parties

Paul De Groot

Political parties in Alberta are prepared to outdo each other in giving away the taxpayer's money as they prepare for the next election.

The \$11 billion Heritage Savings Trust Fund is the prime source of their largesse. The fund, created in 1975 to absorb surplus oil and gas revenues, stands in striking contrast to most personal bank accounts.

Indeed, as recession has deepened in Canada and the trust fund has continued to grow at the rate of about \$75 million a day, it looms ever larger over the governing Tory party as a symbol of arrogance and insensitivity.

To combat that image, the government has opened the vaults and bestowed \$750 million on mortgage holders, \$100 million on farmers, and \$150 million on small businessmen in the form of an "interest-shielding" program.

Very similar to the \$1 billion property tax reduction that Lougheed tossed to Alberta voters just before his 1979 campaign, the program was the richest mortgage subsidy plan announced in Canada. But it wasn't the richest such plan in Alberta for long. All the other parties have announced similar plans.

The NDP approved a year ago a plan which would make mortgage and business loans available to Albertans at 10 per cent interest. Trust fund capital would be lent to the province's credit unions and Treasury Branches (a credit system set up in the 1930s by the former Social Credit government to compete with the commercial banking sector), to be lent back to Albertans at the low rate.

The separatist Western Canada Concept would lend trust fund money to Albertans at no more than 13 per cent, using existing financial institutions, and the Social Credit party, tottering toward its political grave following a succession of defeats, would follow the NDP example.

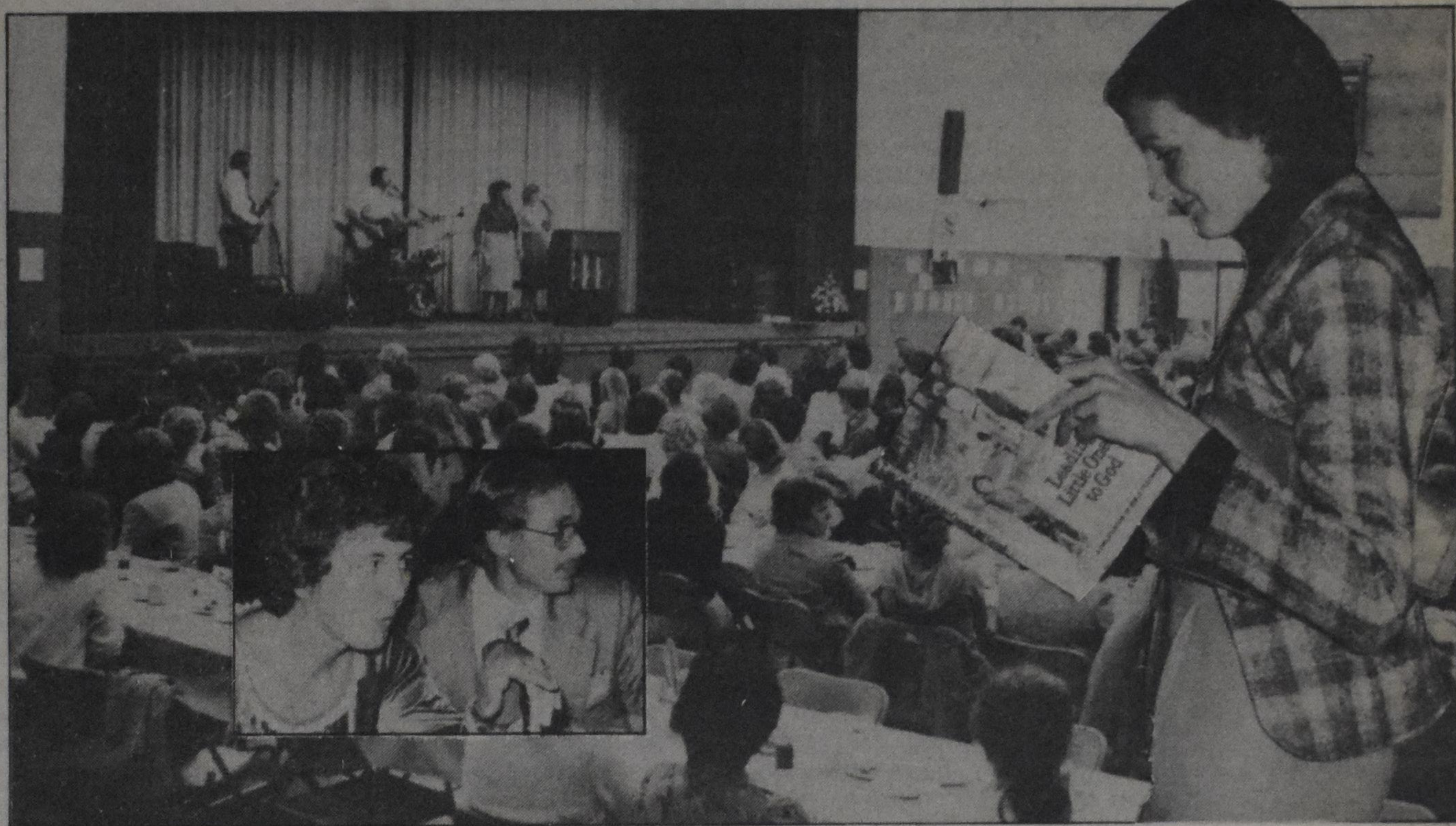
The trust fund and what to do with it is the centre of the political battle in Alberta, but it is a symbol as well as a sudden change in the province's economy, and how expectations, rather than actual performance, can influence voters and politicians.

Although Alberta is in many economic respects, better off than the rest of Canada, with lower unemployment and higher incomes than the Canadian average, the bitterness in the province, as exemplified by the growth of the Western Canada Concept, is deeper here than it is in many other parts of Canada, say those who look at the province from the outside.

Pictured as the province where, in the words of one American businessman, "if you can't make a million here you can't make it anywhere." Alberta has been a mecca for those hoping to make some quick, big money.

Those disappointed when their dreams faded, in the wake of soft oil and gas markets which have drastically reduced employment and expenditure in the oil patch, often became bitter and negative.

Blaming Premier Peter Lougheed for



PREACHERS ALSO: The "Praise Singers" of Burlington entertained Ontario Sunday school teachers of the Christian Reformed Church in Hamilton at their 25th annual convention which chose Edith Dam of Mount Hope (pictured in insert with husband Jack) as this year's president of the Sunday school teacher's association. *Leading Little Ones to God*, was one of the items available at the convention bookstand

## Sunday school teachers told about "if" and "also"

Harry A. de Vries

More than 300 Ontario Sunday school teachers of the Christian Reformed Church met in Hamilton Saturday, September 25, for their 25th annual convention. It was the largest turnout in the history of the association.

In speaking on the convention theme "Great Is Thy Faithfulness," *Banner* editor Rev. Andrew Kuyvenhoven focussed on II Timothy 2:11-13. He mentioned numerous scripture passages that referred to God's love to emphasize the convention text as found in Timothy: "If we died with him, we will also live with him, if we endure, we also reign with him. If we disown him, he will also disown us; if we are faithless, he will remain faithful, for he cannot disown

himself." Kuyvenhoven divided the audience into two groups and had the one group recite the "if" parts and the other group the "also" parts. This was done a number of times during his address.

He pointed out that Christians are living between D-day and V-day, the time of Christ's resurrection and his return on the clouds, and that the Lord's faithfulness should not be forgotten during that time.

The workshops that were held during the afternoon were all "terrific seminars," said the newly elected association president Edith Dam of Mount Hope. Most of those in attendance made similar remarks. Teachers were able to take in two of the afternoon seminars: Eldean Kamp, one

of the teacher-trainers for the Christian Reformed Church in Ontario, spoke on "Parent-Teacher Communications"; Dr. L.J. Kirk of Salem Christian Counselling on "Understanding the Psychological Needs of Your Students"; Christian school teacher Liz Nienhuis on "Teaching a Lesson"; Louella Schmidt of the Child Evangelism Fellowship (Markham) on "Using Visual Aids to Teach Scriptural Truths"; Corrie vander Hoef on "Preparing Yourself for Sunday School Work"; and Salem's Jan Yeaman on "Developing Self-esteem in Your Students."

A local group of five musicians called "The Praise Singers" entertained the educators during the afternoon banquet that closed the day's inspiring activities.

his agreement with Ottawa last fall, and angry at the insensitivity of federal leaders towards the West, many joined the WCC, a movement whose closest philosophical and religious cousins are the American New Right and the Moral Majority.

Although its victory in a by-election in Alberta in February gave the WCC's fortunes an enormous boost, its strength has since been sapped by fights over the leadership and the excesses of some of its members.

Party leader Gordon Kesler now follows the party's "soft" line, emphasizing the party's conservative financial and political agenda rather than separation, but some of his earlier statements, such as the hope that Prime Minister Trudeau would drop dead, offended moderates within the party.

The soft-line itself offends party hard-liners, and between those who believe Kesler goes too far, and those who believe he does not go far enough, the WCC has seen a significant drain in its membership.

The WCC's by-election victory upset the political applecart in the province, forcing major adjustments by all the other parties. With new parties springing up and the old ones, particularly Social Credit and the Liberals, declining, the political picture is extremely confusing.

Political debate in Alberta, never very sophisticated, has become a mishmash of labels and slogans (socialist, separatist, free-enterprise, etc.) which can entrap the unwary voter.

For the Christian, the overwhelming materialism of the debate can be disconcerting. All the parties see their mission as getting trust fund buck into the hands of consumers who will go out and spend the economy into recovery. By capitalizing on humankind's basic covetousness and acquisitive nature, the thinking goes, prosperity can be restored, and the boom of the 1970s, which satisfied even the most greedy, will return.

Because money remains so important a determinant of human nature, their hold on the trust fund gives the ruling Tories a significant advantage.

It will be up to Christians in Alberta to demand more of their politicians, regardless of party. Insisting on justice, equity, and stewardship in politicians may be an uphill struggle, but given the current ferment in the province, Christians probably face their best opportunity in the last decade to make a difference.

*Paul De Groot, a political columnist and reporter for the past five years, now works for the Edmonton Journal.*

## CLAC bargaining rights upheld

Bert Witvoet

Last week, September 30, the Ontario Labour Relations Board came down with a decision in the case of the Plumbers and Pipefitters Union, Local 46, versus Simcoe Mechanical Contracting and the Christian Labour Association. The decision was in favour of Simcoe and the CLAC.

CLAC staff were jubilant. According to Ed VanderKloet, Executive Secretary of the CLAC, the decision is extremely important. "The Board has upheld our bargaining position in the construction trades. It's a very precedent setting decision that cannot be appealed."

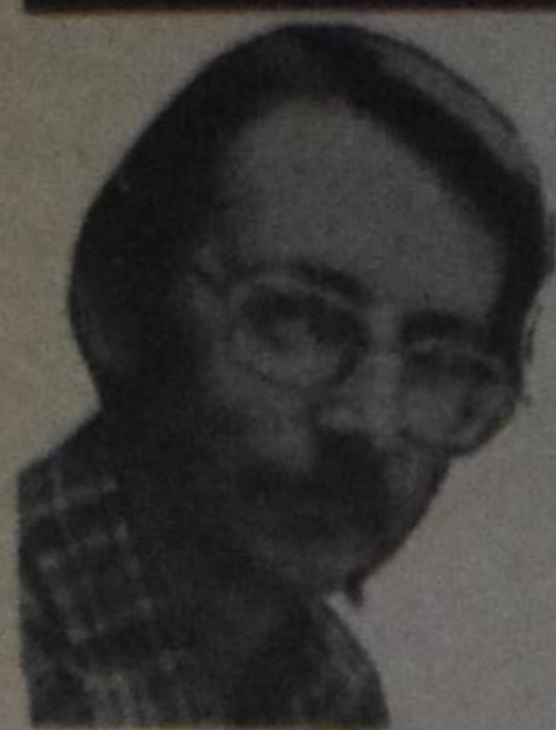
The dispute centred around the heating and plumbing work done by Simcoe in the expanded municipal building of the Town of Vaughan. Local 46 of the Plumbers and Pipefitters Union were angry that a CLAC organized company got the contract on the lowest bid. They charged that the CLAC was an irritant, undermining the position of Local 46, and causing instability in the industry.

(more next week)



# Viewpoint

## Forgiveness after the massacre



**Bert Witvoet**  
Editorial

Yom Kippur is the holiest day of the Jewish calendar year. It is the Day of Atonement as prescribed in Leviticus 23:27b-28.

Hold a sacred assembly and fast, and present an offering made to the Lord by fire. Do not work on that day, because it is the Day of Atonement, when atonement is made for you before the Lord your God.

Numbers 29:11 adds further instructions: "Include one male goat as a sin offering."

Yom Kippur fell on September 27 this year, which is year 5743 according to the Jewish calendar.

In 1973, Yom Kippur was celebrated on October 6. That's when Egyptian and Syrian forces suddenly attacked Israel from the south and the north. Israel was not as prepared as it should have been, and it was able to turn the tide only after several days of fighting and heavy losses. The war shattered the people's confidence in the Labour Alignment government and it eventually elected the right-wing government of Menachem Begin.

Nine years later, Yom Kippur again

has a special significance in the history of the Jewish people. It follows hard upon the tragic events that took place on September 16, 17 and 18 in two Palestinian refugee camps in western Beirut. It was on these days that Christian militia men entered camps Sabra and Shatila and slaughtered men, women, children, and even animals. It was the sort of thing that led a rabbi in Toronto to say to a group of Lebanese protestors, "On Yom Kippur I will beat my breast in penitence for what we have done to your people."

The day of atonement indeed.

The massacre in the camps of Beirut, vividly described in the modern press, have evoked cries of anguish, feelings of guilt, shouts of outrage from people all over the world. Memories of Russian pogroms and Nazi concentration camps have risen like shimmering phantoms.

Most of the Jewish people especially are stricken with shame and guilt. That they should somehow be linked to the perpetration of atrocities! No one seriously believes that Jewish soldiers took part in the killings, but the Israeli command could have prevented them from happening. It should have foreseen that giving a free hand to the Phalangists, one of the factions of the Lebanese people, which two days earlier had lost its leader, President-elect Bashir Gemayel in a bomb explosion deliberately set off by "an enemy", would result in actions lacking in justice and restraint.

For a large number of Jews the feelings of guilt surfaced when Israeli

forces penetrated as far into Lebanon as they did. The aggressive leadership of Menachem Begin and his Minister of Defence Ariel Sharon is seen by many moderate Jews as the initial sin which landed them deep into a quagmire.

They do not forget either the many Lebanese casualties that resulted from a drive into Lebanon far beyond the originally intended invasion line. In the port city of Sidon alone 1,000 casualties were reported among civilians — all victims of a right-wing thirst to clean things up once and for all.

The question for many Jews remains, was this a just war all the way to Beirut?

It's strange that mixed up in this tragic affair are representatives of three important world religions — Christianity, Judaism and Mohammedanism. It seems as if in these past weeks Christianity and Judaism have teamed up to destroy a segment of Mohammedanism. This, however, is not true.

Christian Phalangists (held responsible for the massacre) are not necessarily Christians. The term Christian is used more to indicate that they are not Muslim or Jewish. Almost all Canadians, if placed in a Middle East context, would be called Christians, whether they were nominal Christians, agnostics or atheists; moral, immoral or amoral.

The same applies to the Jews and the Muslims. Israel and Lebanon, for example, are not religious but secular states. Citizens of these countries may or may not observe religious events. And if they do, that does not make

them sincere believers of these faiths.

Therefore, at issue in these Middle East struggles are not great religious ideals. Rather, it is a nationalistic and cultural fervour, fuelled by fear, distrust and revenge that sets the direction of the conflict.

We do well as Christians, therefore, not to quickly take sides with the Israeli. They are not God's people fighting to gain or keep the promised land. No new promise has gone out to a "covenant people," nor has a command come from mount Horeb to destroy the inhabitants of the land. No passage from *Joshua* can be quoted to justify the slaying of thousands of Lebanese and Palestinians.

Even Yom Kippur does not bring the real peace of the atonement anymore. Perhaps this Yom Kippur will mark the decline of Menachem Begin. At any event, no beating of breasts can pay for the hatred of self-appointed solvers of problems and executors of justice.

For in the year 5743 it is some 1950 years ago that the one male goat as a sin offering was sacrificed and the atonement was made before the Lord God for the sins of the world.

And that once for all atonement has changed the status of Israel as well as that of the Arab "neighbours." Atonement means *at one ment* with God through a payment. All nations and people are called to be at one with God and with his creatures.

Only the Spirit of the Atonement of Christ can provide the climate that could help Israel, Syria and the PLO attain the impossible goal of peaceful co-existence.

## Old Cal's Presbyterian benediction



**Keith Knight**  
Off the cuff

The morning dew turned my hush puppies into a sponge as Old Cal and I walked along the canal. I had met him at his organ loft residence, deep in the bowels of the church.

The walk along the canal, he reasoned, was designed to keep his body in shape. He looked remarkably fit and he was determined to keep it that way.

The early morning air was chilly. Autumn had set in and that brought with it cool nights but gorgeous daytime temperatures. Old Cal was wearing his Harris tweed jacket, a birthday gift from his wife some 20 years earlier.

"Breathe that fresh air," said Old Cal, inhaling deeply. "I love this time of the year", swinging his walking stick in playful exuberance. The trees were turning colour, transforming their green cloaks into Joseph's mantels.

"Thanksgivin' Days' one of my favourites", he said. "It's one of them few days that ain't been spoiled by the world. Santa Claus just plain ruins Christmas, the Easter Bunny tries to hop around in place of Golgotha, but Thanksgivin' is just plain Thanksgivin'."

"Ya tired yet, young fella?" Old Cal asked after we had walked nearly a mile.

"Right beside you," I assured him, trying to suppress my breathlessness.

"Let's stop for a spell, anyway," he said smilingly. I was sure that he knew that I wouldn't mind.

"Folks got a pretty good life today. Least, compared to the Thirties," he added. Cal had found a flat rock on the water's edge and he sat down.

"But times are tough," I assured the patriarch. "People are losing their

jobs, some lose their houses, some move to other parts of the country where the economy is a bit better ..."

"Ah, but they still have all of their furniture," Old Cal interjected. "And how many of them sold their cars or radios or TVs? I don't want ta bellyache 'bout how bad them years of the Depression were. I had a bike that I used to get ta work. When I lost my job I sold my bike so that we could buy a bit of food. I member that I had two shirts; one fer Sunday and one fer the week. I don't wish that kinda life on anybody today. Thank God things ar'n't that bad.

"You kids bin spoiled." I could tell that he was admonishing me lovingly. "Any young kid can buy what he wants. Sick o' school? He can quit. Take a holiday in Flor'da? He hops on a plane and goes ... and his parents give him spending money to boot."

He took off his tweed jacket and folded it neatly across his lap. The sun had made the morning air comfortable.

"So things are a bit tough," Old Cal said, waving his walking stick in a

who-cares fashion. The he paused, leaned over and whispered: "Tough times are good for the soul. Brings us closer to the Almighty." He raised his stick heavenward for effect.

He sat straight up and watched an oncoming saltie. "Let's head back", he suggested. "Gotta sweep out the loft yet."

We walked a bit, stopped and waved at the crew aboard the passing ocean-bound cargo ship. Old Cal's wave was more like a Presbyterian benediction which the crew undoubtedly received with gratitude.

"We folks in Canada really got nothin' to complain about. We've been really blest. Come Thanksgivin' Day, I'll be thankin' God for my health, and for my soft mattress and for friends like you who care. Does anything else really matter?"

Profound stuff, I thought.

We continued our brief walk back to the church, exchanging trivialities as we went. Old Cal walked me to my car.

"Keep the faith," he urged as he walked to the church's side door. I felt like Timothy.

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Letters

Project North is not humanistic

Dear Sir:  
As the person appointed by the Council of Christian Reformed Churches in Canada to observe the work of Project North, I would like to respond briefly to Rev. Dick Hart's editorial of September 17 ("Distinguish between mission and evangelism"). I am concerned that the Rev. Hart's remarks regarding the World Council of Churches and Project North might give the readers of *Calvinist Contact* the impression that they are associated and that their basic views and goals are the same. This is *not* the case.

Project North is a coalition of representatives from nine different

denominational sponsoring bodies, three full-time staff persons and many other concerned Christians all across Canada who have joined together in this ministry because of God's command for justice and mercy to all people.  
Project North's call to the Canadian government and to us as citizens is to do justice and show mercy in obedience to the command of our Lord when it comes to dealing with the native peoples' fundamental human rights and basic claims. These rights and claims involve their wish to be responsible for the land they regard as a trust and a way of life they view as an opportunity to be of service to present and future generations.

Project North's socio-political activity is based on God's Word. Therefore, it is often at odds with the materialistic view and pragmatist ways of modern day corporations and government.  
Project North's aims and

activities are *not* "humanistic." They are attempts by God's people in response to God's call to have the powers-that-be respect our northern neighbours — this country's first citizens — who have suffered so much because of dis-

crimination and exploitation by people and structures who fail to practice stewardship and do justice.  
Sincerely yours,  
Joanne Lips,  
Scarborough, Ont.


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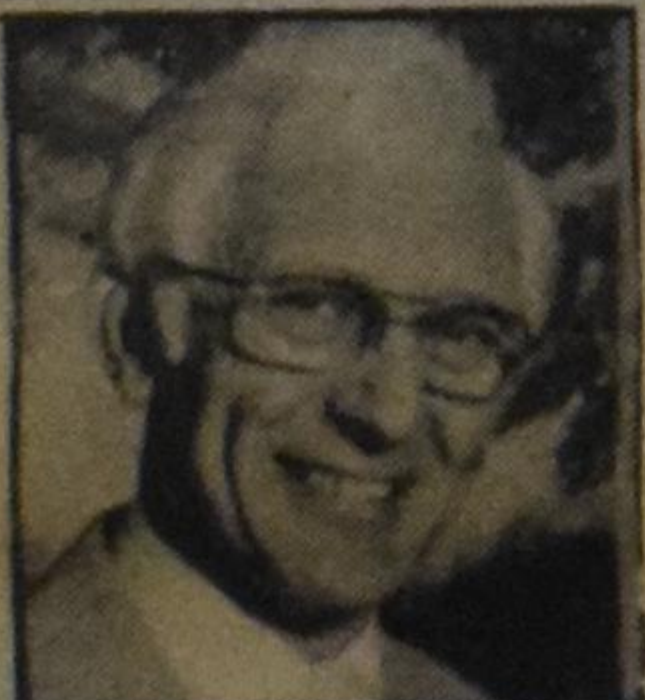
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Acted as private citizen

Dear Sir:  
I appreciate CC's factual account of my tax appeal case with Revenue Canada, but must point out that people who want to know more about it should contact Citizens for Public Justice, or me personally, but not OAAIS. My

association is not involved in the appeal in any way. It has neither approved or disapproved of my decision to fight Revenue Canada in the courts, but has respected my right to act as a private tax payer.  
Lyle McBurney,  
Toronto, Ontario



William R. Rang

Skylights

Now for later

The year was 1945 and I was a skinny teenager. The war had just come to an end and we were trying to get used again to normal living. Also the Young People's Club of our church came back to life. I can vividly remember our first post-war meeting, for two of our friends were missing and would never return.

Yet we were happy to see Frank. He had been arrested in 1944, was sent to a concentration camp somewhere in Germany, and he had survived. There he was, thin but happy, ready to tell us what he had experienced.

He told us that the prisoners had been robbed of everything they had with them: wallets, combs, and even Bibles. When Sundays came, they would huddle together and have a worship service. The German guards were not supposed to notice, so the prisoners prayed with their eyes open.

"But what about Bible reading?" we asked.

Frank smiled. "From memory," he said. "Often they asked me."

That caused us to look up in surprise. After all, Frank was just a teenager, too young to know many parts of Scripture.

"Why would they ask you?" we wanted to know.

Again he smiled. "I went to the Christian school, remember?" was his reply.

Frank went to the Christian school. There's where he learned the Word of God. It was that school that helped him through many years later.

I came from a family with six boys. Dad made sure that all of us went to a Christian elementary school and Christian high school. It was never a point of discussion. Thereafter, it was Christian college and Christian university. Dad knew that a Covenant child is a prince, and a prince requires a royal education under the King. Pure logic.

Dad invested then for later, for now. I can vividly remember Bible lessons as far back as grade one. I remember the unfolding of Scripture in a history class. I remember many prayers offered by the teachers. I remember their faces, but their lives, too.

Too expensive? Unnecessary luxury?

"Put me to the test," the Lord assures you and me, "if I will not open the windows of heaven and pour down for you an overflowing blessing" (Mal. 3).

I should know, for my parents were a blessed people. My wife and I are blessed, too.



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# Church

## Press Parade

### Proposals to promote fellowship

† The consistory adopted part of the Long Range Planning Committee's recommendations with respect to fellowship which in part concerns the matter of sharing more of ourselves with each other. Most of the recommendations should hardly require formal adoption, but since there is a lack of interest in these areas, a new effort is in order to develop the practices that are already common in many churches. The following three-fold recommendation was adopted:

- That consistory use some time at each meeting to share some of the positive things God is doing in each district such as confession, birth, healing, material blessings and successes; to express particular needs in each district; and to build each other up in prayer;

- that consistory members then lead their districts, in other words, help to foster through the "households of faith" a greater openness in the congregation towards praying for and with each other and expressing thanks for each other.

- that the consistory encourages the various church organizations such as ladies' groups, Bible study groups, young peoples' societies, and clubs for senior citizens to spend more time together in devotions, in sharing joys and concerns, and in prayer for each other.

Ebenezer Chr. Ref. Church,  
Trenton, ON

## A reflection on marriage enrichment weekends

† In the eleven years of experience we have now had with the weekend workshops, two things have come to stand out. The first is that every marriage can do with some enrichment (or growth or improved communication, whatever you name it). This does of course not mean that every couple is open to that growth or is even prepared to think in that direction. There is a time for everything, also for marriage enrichment. When that time arrives for you, we hope to be there.

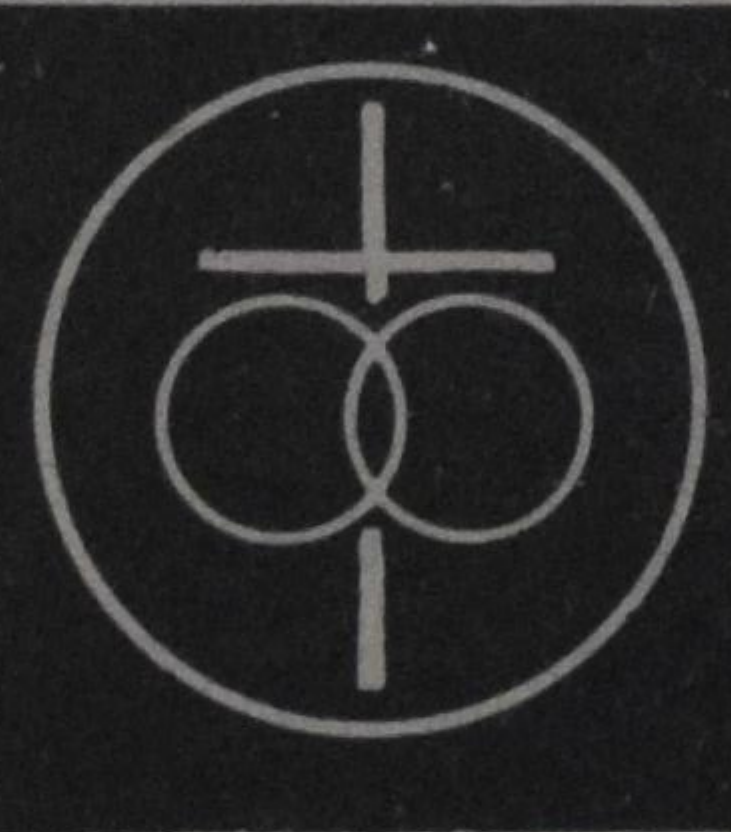
As the years have gone by, we have noticed that an increasing number of couples speak openly about their wish or need for marriage enrichment. Whereas in the past more couples would not want anyone to know that they attended such a weekend, there now seems to be a much greater acceptance of this kind of work, a fact which takes away some of the apprehension surrounding it.



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The hundreds of couples that have gone through these weekend workshops over the years, have also come to mean a lot to Salem. At the last annual meeting, again I noticed that almost one third of those present had attended a Marriage Enrichment Conference. Many of the couples also appear to be among our steady donors. It is good to see their appreciation for what Salem has done.

A. Vandermaas, M.D.,  
Maranatha Chr. Ref. Church,  
York, ON

## Vancouver Ministry to seamen supported by many

† Bill Radstaak recently informed us that we would have to look for another volunteer to make cassettes for seamen on our duplicating machine. By the end of this month the Radstaak's will be moving to their mobile home located in "Bear Creek Park" at Surrey. He will be able to continue making scrapbooks, Christmas and birthday cards as well as posters. However, the cassette duplicator, cassettes and cassette player will not be going along. We need a volunteer to have this equipment in his/her dwelling place. Please approach brother Bill Radstaak for more information.

We are most grateful for all the work done by Bill and May Radstaak over the last 8 years. In total, an estimated 30,000 cassettes were made. May the Lord bless the cassettes as they continue to be listened to even to the remotest parts of the world.

Miss Vander Poel, Mrs. H. Kip and daughter Ann returned from an extended visit to The Netherlands. We have ordered 2,000 calendar blocks for 1983, to be stapled to calendars already finished by Miss Vander Poel. We are very thankful for her continued co-operation in reaching out to

seafarers from many countries.

Rev. J. Dresselhuis,  
First Chr. Ref. Church,  
Vancouver, B.C.

## New direction for church music

† Mr. Baljeu, Mr. Wikkerink and Pastor Koole attended 10 sessions at Calvin College, in which either organists played representative works from lists of music or conferees sang them. Several composers presented their own works. Obviously the Chr. Ref. Church is looking at its "roots" in music; there is a revival of interest in the Genevan Psalter. At the same time much is being done in contemporary styles in setting other parts of scripture and even our catechism to music.

We are more conscious of a need for children's music in our services, and for wise borrowing from other traditions, especially of choir music, since only North American churches regularly include choirs in their worship (Swiss, Dutch, French and Hungarian Reformed churches do not).

As at the worship and liturgy service in Toronto, conferees were exposed to psalm versions considered for the new praisebook, so in Grand Rapids many new hymns were tested, most by our composers.

Rev. J.M.V. Koole,  
Ebenezer Chr. Ref. Church,  
Trenton, ON

## Wayside chapel a press feature

† It was interesting to note that in the "Discover Ontario" section of the **London Free Press** of June 19, 1981, there was a full colour picture of our Wayside Chapel, taking up an entire half page. Under it was the caption, "With a capacity for only a handful of worshippers, weary travellers can have a quiet moment of meditation in this roadside church, located on Highway 7, near Wyoming in the Sarnia area. The picture will be posted on the bulletin board for one week for anyone who is interested in seeing it."

Second Chr. Ref. Church,  
Sarnia, ON

## Church News

### Called

— to Pembroke, Ont., Candidate Kenneth Ross Ritsema.

— to Essex, Ont. Rev. Anthony De Jager, of "Rehoboth," Bowmanville, Ont.

### Declined

— to Wallaceburg, Ont. Rev. Rudy Ouwehand of Cobourg, Ont.

### Accepted

— to Collingwood, Ont., as intern pastor, Mr. John Top of Hamilton, Ont.

### New address

— Rev. J.D. Pereboom, 4880 Jepson St., Niagara Falls, Ont. L2E 1K1, (416) 354-4080.

## Pastoral Pondering

### Symbols as expressions of faith

† In theology we talk about symbols, meaning creeds, confessions.

There is a relation between the symbol we choose and the symbol we confess. A fitting symbol used for deaconate work is the five loaves of bread and the two fishes.

However, if the whole church would take that particular symbol to put on display, we would ask whether that is the only thing for which the church stands for?

The question, however, may be asked whether it is right to draw conclusions from the symbols a church uses. Do symbols represent confessions, or are they used only because they look good, because everybody else is doing it. In our time of television, visual aids, posters, slogans on billboards the church must be with it.

What are we saying in our symbols because they may be the only message that comes across to the majority of the people. Even our buildings and the use of them have a message. So what are we saying? We are familiar with the cross as a symbol used by the Roman Catholic Church as a symbol of suffering, of mortification, of death, not only of Christ, but also of the human race. The Catholic mass represents a repeated offering on the altar. The confession of sins (biecht) is followed by penance meaning that you have to suffer for your sins.

The Reformation has brought new, or rather, renewed confessions and also a new outlook on life. Some reformational thoughts are: the resurrection of Christ, the return of Christ, the resurrection of the believer, the work of the Holy Spirit in all its facets, the Bible as the final authority, and the world mission of the church in word and deed.

There have been times in which Reformed Christians thought that church buildings with bare walls were more to the glory of God. That was a reaction to the images in the Roman churches. Some groups were even against instrumental music. However, the Bible teaches us the use of symbols. They were plentiful in the Old Testament when they were needed due to the lack of books. But they are also clearly used in the New Testament, even to the extent that Old Testament realities become symbols for the New Testament Christian, as the Old Testament temple becomes a New Testament symbol: "You are the temple."

Artists can find many beautiful ideas in the Bible, and since there is such a variety we should not try for uniformity but rather try to find the symbol that goes with our conviction. Some biblical symbols are the burning lamp, the sower, the mustard seed, the bread and fish, the sacrificial Lamb, the lion, the key, the dove, to name just a few. Let us make use of them in a meaningful way.

Rev. Jacob Binnema,  
"News & Views",  
quarterly for the Chr. Ref. Churches  
of North-Central BC



# Church

## Palmerston will soon have its own building

The Palmerston, Ontario Christian Reformed congregation held its ground-breaking ceremony on August 24th on a 2 1/2-acre site. On hand for the occasion were the Mayor of Palmerston, a representative of the Ministerial Association, members of our neighbouring Chr. Ref. Churches as well as members of our own congregation.

A new church sanctuary seating 400 and educational facility, altogether measuring 93' x 46', will be built for a total cost of \$250,000. Four tenders were received of which the lowest bid came from the Palmerston Church's own building committee. This committee will act as the general contractor with one of its members, Mr. Wiebe Van Zwol, hired as the full-time supervisor. Most of the project was budgeted to be completed by sub-trades although provision has been made for free labour, which could bring additional savings. Used pews have already been purchased in Windsor, Ontario.

The project is being financed from a suitable "dowry" from the two mother churches of Drayton and Listowel as well as a recent fund raising drive in which \$61,275 was received in cash and another \$20,000 pledged over the next two years. Since another \$65,000 will be needed to complete construction, promissory notes are being offered at 11, 12,

and 13 per cent for 5, 10 and 15 years respectively, in multiples of \$500.

The Palmerston congregation began worship services on a trial basis in the fall of 1979. Thirty families came initially from two neighbouring Chr. Ref. Churches of Drayton and Listowel. At the time of its organization in Feb. of 1980, the congregation numbered 38 families. Rev. Albert Dreise accepted the challenge to serve the new congregation and began in September of 1980. Since that time, there has been an influx of new families from all over the province as well as from The Netherlands. Most families came to the area to snatch up prime farm land. The congregation now numbers 60 families, mostly in the young couple age group.



From left to right: Mr. Hank Thalen, Chairman of Building Committee; Rev. Albert Dreise, Pastor of Palmerston Christian Reformed Church; Mr. David Burns, Mayor of Palmerston; Rev. Robert Rolston, President of Ministerial Association

## Epidemic of dysentery brings church's goods back

ADDIS ABABA, Ethiopia (EP) — "We will not go to court. We will take this matter to God in prayer." That was the decision of the elders of a church in the southern interior when a group of minor local officials illegally confiscated money, lumber, and corrugated metal roofing that had been collected for a new church building.

Shortly afterwards, reported observers, an epidemic of dysentery struck the area. The leaders of the opposition concluded that it was because of what they had done. They met with the church elders, asked forgiveness, returned all the confiscated property, and requested the church to pray that God would end the epidemic. Every Friday since then, believers fast and pray for their local political leaders, as well as for the leaders of their churches.

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# Canada



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# News-International



## El Salvador's refugees: caught in a vise

Last week we reported on Rev. Arie Van Eek's visit to Geneva, Switzerland. The purpose of his visit is to press for increased intervention in Honduras by the United Nations High Commissioner for Refugees. Mr. Van Eek represents the Inter-Church Committee for Refugees, a Canadian inter-denominational committee. This week's News-International looks at the plight of El Salvadoran refugees in Honduras.

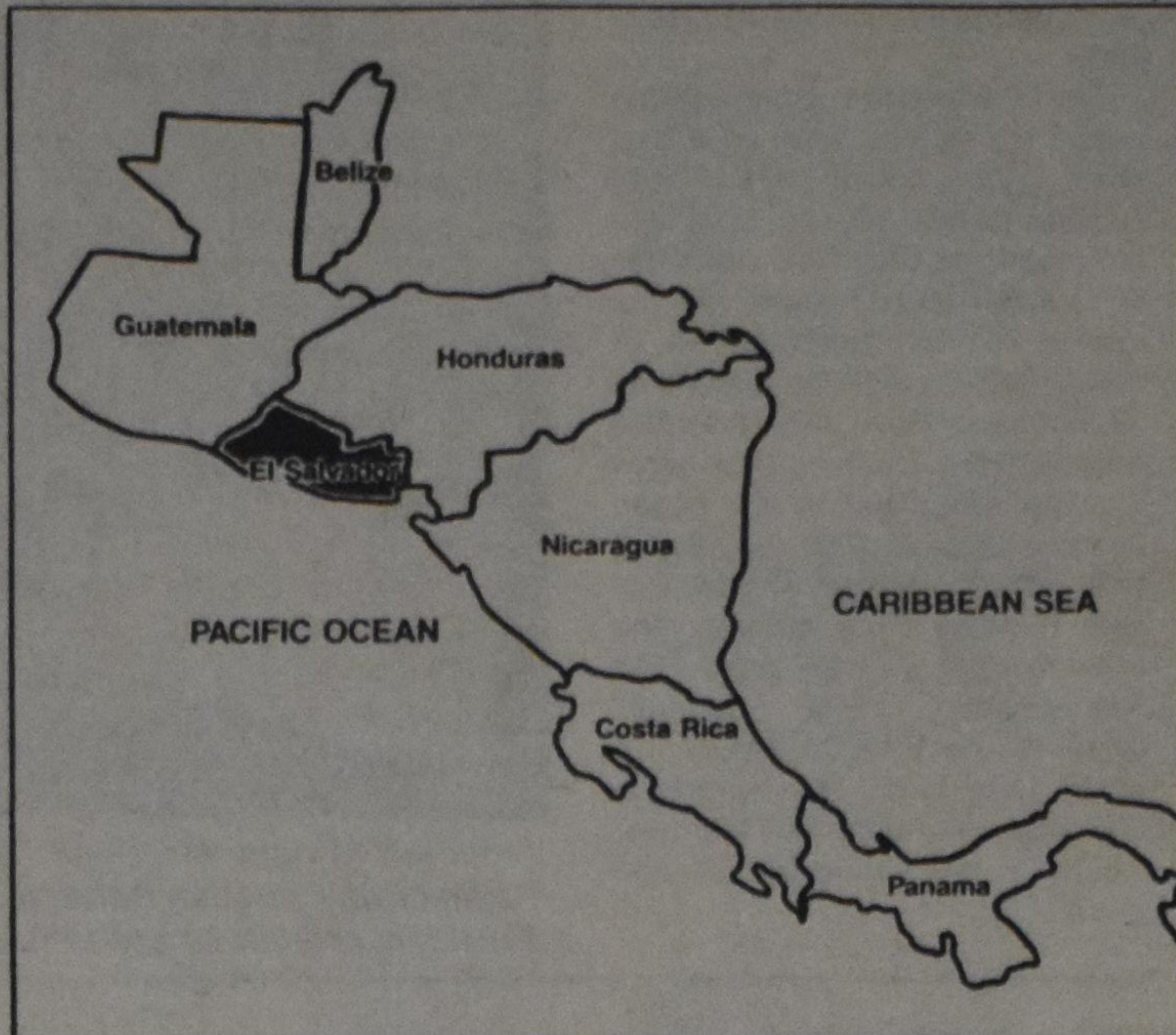
**Ben Vandezande**

Last year at this time, the Honduran government had decided to move its refugees from El Salvador 50 km. inland to Mesa Grande "for their protection." The refugees were not so sure of the reason, nor eager to move. At

least in the camps they were close to their homeland, close to sympathetic Honduran peasants and in a position to help any new refugees.

The relief workers were not so sure either. They knew that it was often their presence that prevented the deaths of refugees at the hands of the military. These were courageous workers, mostly Christians who attempted to bring relief of a material and personal kind.

In the refugee camp at La Virtud, the Honduran military stepped up its harassment in order to convince the refugees to move 50 km. inland to the larger camp at Mesa Grande. Even today, at the camp in Colomoncagua the military presence has been increased and observers fear a repeat of La Virtud. As the brief prepared by the Inter-Church Committee on Refugees (ICCR) states, "The Hondur-



an government did not offer relocation as protection from danger so much as they provided danger as an incentive to relocate".

The camp at Colomoncagua is more like a prison than a camp. Arie Van Eek contrasts this with Vietnam; "At least in Vietnam when the people

arrived in the camps the worst was over. Unlike the other camps, Colomoncagua is off limits to all but the refugees between 4:00 p.m. and 7:00 a.m. All refugees must be in their tents by 7:00 p.m. No lights are allowed; no visits to the latrines are allowed. Routine searches of the refugees' tents for food and weapons are common procedures. The soldiers continually harass and intimidate the refugees. Several have been forced to leave the camp."

In December, 1981, Colonel Turcios promised a minimum of three well-equipped reception centres with temporary housing reserved for up to 300 refugees at each centre. In fact, there is nothing. Instead of reception centres new refugees face a hostile Honduran military, no food or medical supplies and no centre to stay in overnight. New refugees may well meet even worse suffering than before.

## Who can help?

**Ben Vandezande**

The Honduran government can help. From the beginning the government has stated it was "neutral". In a letter to the U.N.H.C.R. (dated July 30, 1982) the minister of Foreign Affairs states:

"If thousands of people have sought safety and refuge in Honduras, it is due to the absolute neutrality that its government has shown in the face of the struggles which have torn apart neighbouring countries, in obedience with

the juridical principle of non-intervention in other states and in respect to people's right to self-determination."

It goes on to suggest that many of those who "pass as refugees" have evil intentions. He also asks the U.N.H.C.R. to find other countries to take in refugees. He refuses to acknowledge that refugees have some claim to humanitarian treatment. Since the government has not signed the Convention on Refugees, it is not obligated to help.

Although there has been a

change in government, it is the military that remains in control. Under the leadership of Colonel Turcios the military's approach remains unchanged.

CEDEN can and does help. There are a large number of relief and missionary agencies at work in Honduras. Until recently, they were coordinated by CEDEN (The Christian Evangelical Committee for Development and Relief). The workers have often risked their lives for the refugees. Most of the groups acted in the name of Christ to bring material aid and spiritual support.

Recently, however, internal dissension among the agencies has made it impossible for CEDEN to continue as coor-

dinators. Often the workers faced enormous obstacles in bringing assistance. There were not enough volunteers in part due to the military harassment and killings. Some of the workers have had to literally fulfill the scripture: "No greater love has a man than that he lays down his life for his brother." The relief workers are in need of protection if they are going to carry out the assistance so desperately needed.

The U.N.H.C.R. can play a role. The UN observers on the scene have taken on the job of coordinating the relief work. However, there are already too few U.N.H.C.R. officials in Honduras. Now they have become almost completely preoccupied with coordinating the

relief work.

Arie Van Eek says that what is needed is improved distribution of the supplies that are available. To do that, more volunteers will need to go there to bring the supplies directly to all refugees. But then they once again face the military duress, without an umbrella of protection such relief becomes almost impossible to deliver.

Honduran peasants have brought a measure of relief too. In many instances they have opened their hearts and homes to the refugees. They shared what meagre supplies they had with these people. However, these people are often harassed for protecting "Communists" by the Honduran military.

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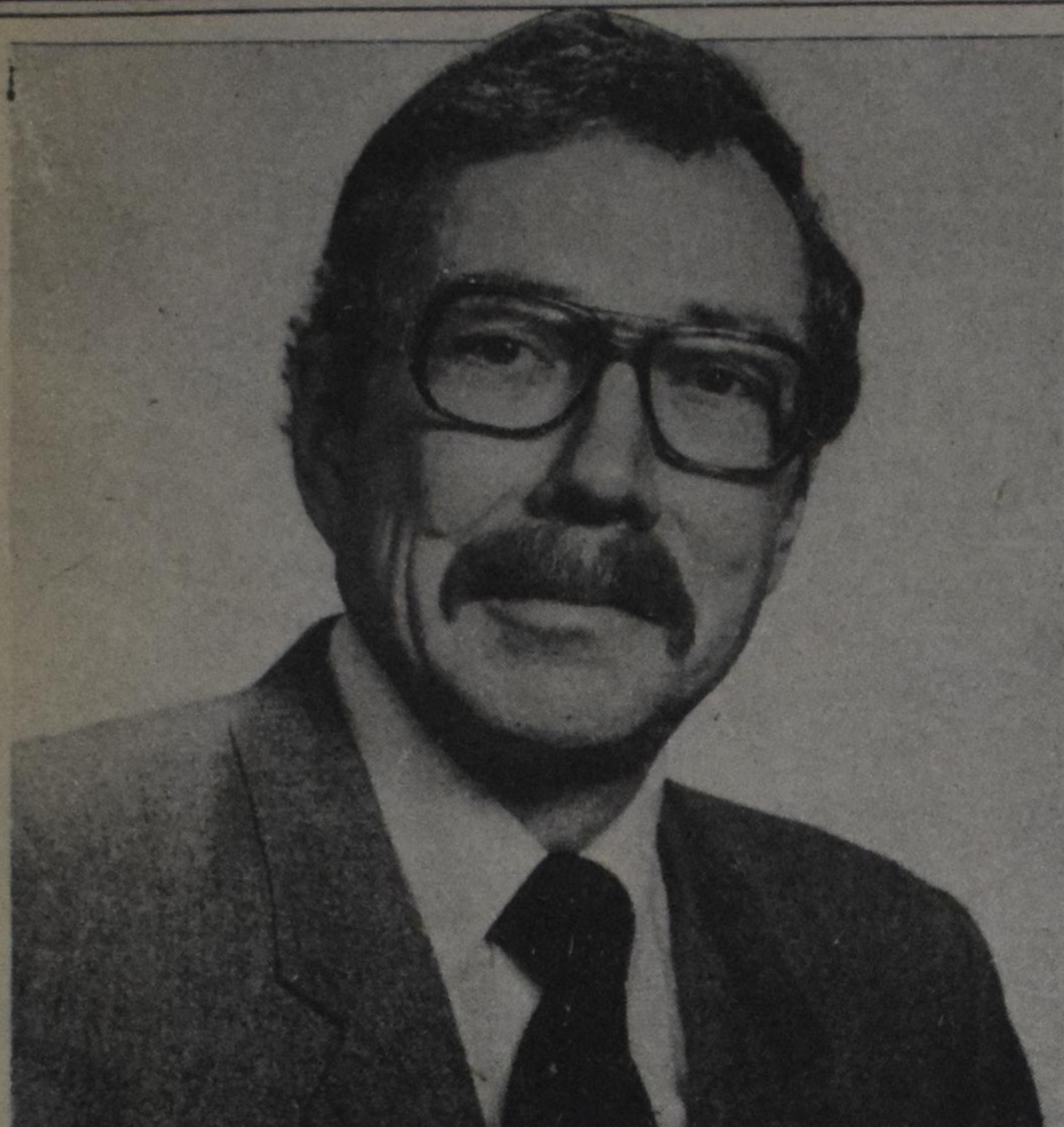
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# News-Canada



Mr. Earl Amyotte of Windsor

## Harm Boersma

Recently the chief electoral officer accepted an application to register the Pro-Life Party of Canada. The formation of the party has been the work of a number of Campaign Life activists across Canada. It arose out of their concern for the continual refusal of politicians of all parties to make,

the pro-life issue a major one in past elections. The lack of protection for the unborn under the new Charter of Rights is cited as another reason. In addition the pro-life leaders have experienced a consistent media black-out.

Kathleen Toth, President of Campaign Life Canada, said that she thinks the option of having a pro-life party is a

## Pro-Life Party of Canada formed

good one. Its ramifications will certainly be further pursued.

Campaign Life Toronto President, James Hughes, was instrumental in prompting the action by stating recently to a number of pro-leaders in Ontario, "If we do not act now, there may be no political party in the next election deserving the pro-life vote and, again we will see many pro-life people with no one to vote for." There were over 100 ridings throughout Canada without pro-life candidates in the federal election of 1980.

Earl Amyotte of Windsor, Ontario, has taken on the task of being the first leader of the party. In an exclusive interview in London, Ontario, Mr. Amyotte stated, "There are so many people in Canada who in conscience cannot vote for a candidate who is not pro-life. We must allow those people to exercise their democratic right to vote; otherwise, it will appear that there is very little concern in our country for the

value of human life and the plight of the unborn."

When asked about other issues, Mr. Amyotte said, "We will have to wait until our first national convention before we consider any policy other than pro-life policy. We certainly do not wish to offend any pro-life people by formulating policy on secondary issues." However, Amyotte did say that as far as other issues are concerned, like the economy and the inflation, he can see no reason why pro-life candidates could not do as good a job, or better, as is being done at present by our elected representatives.

Mr. Amyotte stressed that the right to life is not a "single issue" but rather is the most basic issue that we have to contend with today. He said: "To ignore the killing of babies in our hospitals, as our major political parties are now doing, only to deal with economic matters, will not make us as a nation, any more prosperous ... The present state of the economy is important.

However, we must also look to the future. We are a country now that is unable to sustain our own population. We see schools and other institutions being shut down across the country for the sheer lack of people ... There are grave economic consequences ahead of us for what we are allowing to happen in our hospitals today. We are a country in trouble. We must first stop the hemorrhage, then we will concern ourselves with the broken bones and sinus congestion."

Amyotte said, "There are so many implications to the pro-life issue that it can no longer be considered a single issue ... Once we allow the right to life to be undermined, all our other rights are threatened." Mr. Amyotte is past president of the Windsor Right to Life and acting chairman of Campaign Life, South Western Ontario. He has attended all major pro-life political functions across the country and is a well-known figure in the movement.

## A new foreign policy in the making

### Mark Charlton

Latin America and the Caribbean have traditionally been a low priority region in Canada's relations with the Third World. The region was the last to receive Canadian foreign aid. Despite Prime Minister Trudeau's pledge in 1968 to focus more attention on the area, Latin America and the Caribbean still accounted for only about 11 percent of Canadian aid in 1980.

However, Canadian interest in the region has been growing steadily. An increase in political instability in Central America, President Reagan's Caribbean Basin Initiative, and the war over the Falkland Islands have focused the attention of Canadians on the problems of this troubled area of the Third World.

Against this backdrop, a Parliamentary subcommittee was established in 1981 to review the direction of Canada's relations with Latin America and the Caribbean. In July 1982, the committee issued an interim report dealing specifically with the Caribbean and Central America. The subcommittee is currently putting the finishing touches on its final report, to be released in late October, which will focus on South America. The recommendations contained in this final report will undoubtedly have a significant impact on the current debate over Canada's relations with the region.

The interim report on Central America and the Caribbean already reflects some

contentious issues that need to be grappled with. In dealing with a broad range of issues from human rights to trade and investment, from aid and immigration policies to the search for political stability, members of the committee failed to come to a consensus. Thus, appended to the interim report was a detailed dissent written by seven Progressive Conservative MPs. The two reports grew out of two distinct visions of Canadian foreign policy in the region. This can be illustrated in several areas.

In its report, the committee notes that human rights should be given a priority position in Canadian foreign policy. Canadian diplomats should use their influence to oppose repression and denial of human rights in any country irrespective of ideological or political motives. Hence, the committee supports a more activist foreign policy in the area of human rights. To this end, the report recommends further aid to El Salvador and Guatemala be made conditional on improvements in their human rights records. An appeal is made to Nicaragua to hold free elections as promised in 1984, and to Haiti to improve its human rights. Cuba is also urged to open itself to international judgment on human rights issues.

In response, the dissenting MPs accuse the committee of being biased in its approach. They charge that the report reflects a double standard, muting criticism of leftist regimes while placing conditions

on aid to rightist governments. Thus the dissenting report is critical of continued aid to Nicaragua and Cuba.

On the subject of trade and investment, the interim report notes with concern the growing pressure on international financial institutions such as the World Bank and the International Monetary Fund to exclude some countries on ideological grounds. To coun-

medium sized Canadian firms and their Caribbean and Central American counterparts.

But, according to the dissenting MPs, this does not go far enough in providing means to increase Canadian trade and investment. Instead, the Conservative MPs suggest that aid money from the Canadian International Development Agency be used to set up a venture capital fund to encourage Canadian corporate investment. According to the dissenting report, "Putting such aid in the hands of Canadian enterprises would hopefully not only improve the management of CIDA aid, but also produce benefits for Canadian industry."

This view that aid be used to increase Canadian trade and investment is in sharp contrast to the interim report's approach to aid. The interim report proposes that Canadian aid be directed primarily at meeting basic needs in the Caribbean and Central America. To achieve this, the committee recommends a larger share of Canadian aid be administered locally with greater use of local products and skilled people in the execution of development projects.

The contrast in approaches is also evident in the area of immigration policies. The committee's report suggests ways that Canada can improve its immigration policies by better publicizing the Canadian refugee program, granting refugee claimants an oral hearing when refugee status is being determined, and by expanding the definition of re-

fugees. In opposition, the dissenting MPs argue that Canada has limited capacity to receive large numbers of additional refugees. Therefore, they call for more attention to efforts to repatriate refugees or to resettle them in other countries within the region.

As a final issue, the subcommittee tackled the problem of security in the region. The report proposes several initiatives Canada could take including: negotiation of a regional agreement to curtail military assistance to repressive regions and outside assistance to movements promoting destabilization, the establishment of a forum for the purpose of resolving tensions peacefully, and the negotiation of contentious issues between the United States and Cuba.

On the issue of security, the dissenting MPs again accuse the committee of being biased. Thus, the dissenting report focuses attention on the role of the Soviet Union in Cuba as well as Cuba's military involvement in other countries.

Taken together, the two reports reflect the sharply divergent views held by Canadian MPs on the future of Canadian policy toward the region.

Mark Charlton is Dean of Student Affairs at Niagara Christian College. He and his wife Lucille, worked with MCC in Zaire and they are currently finishing Mark's doctoral dissertation on Canada's foreign aid policy.



HOUSE OF COMMONS  
CHAMBRE DES COMMUNES  
CANADA

teract this, the report asks the Canadian government to affirm the principle that all countries and projects "meeting legitimate development criteria" be supported. In order to encourage Canadian investment in development of the region, a Canadian Overseas Investment Agency is proposed. This agency would be funded primarily by the private sector and would promote joint ventures involving small and



# Education

## Chalkmarks

Harry A. de Vries

### Municipal elections an opportunity to promote

In its preparation for opening a school next fall, the Saskatoon Society for Christian Education is assessing its relations with the provincial department of education for program accreditation and with the local public school board for possible use of public school facilities. The school board reasons that since all of the society's 90 members are public school supporters, there should be some form of assistance forthcoming. Fortunately, the prospects look encouraging.

In view of the discussion with the public board, the society's latest newsletter reminds society members that municipal elections will be held this month and adds that "It would be helpful if all the members would ... look for opportunities to quiz candidates on their stand toward helping private schools."

In most cities, election of trustees goes on with little fanfare even though a local school board budget can sometimes be substantially larger than the budget of the city in which the school board operates.

Ontario's municipal elections and elections for boards of education are scheduled for November 8th.

### Symbols and logos as identification marks

A logo (or logotype) is usually an illustration that identifies someone or something, and a symbol a figure or letter that represents something, often something immaterial. Although the meanings of the two are different, the two words are generally used interchangeably. Most businesses and many organizations use illustrations to indicate the nature of their business, service, or aims. It is a way of saying what they're all about.

Duncan Christian School in British Columbia uses a symbol that includes an outline of a dove, a cross and the earth, designed by student Kim Gerbrandt. The symbol indicates the leading of the Holy Spirit (the dove) into service of Christ and the King (the cross) and into stewardship of the earth (the circle) given by God the father.

Some organizations spend a great deal of money on simple identification graphics and graphic artists spend a great deal of time developing them. But sometimes students can produce a serviceable figure just as well in a shorter period of time for less. The September 1981 issue of *Christian Home and School* notes that in 1973 Dick Rauwerda, who was then a grade 8 student, at Jarvis District Christian School, received the \$10 first prize for submitting a symbol that is still being used by that school.

### Christian schools in the marketplace?

Christian schools use a variety of ways in which to raise extra funds to meet budgets or to finance necessary items not included on the budgets. The Saskatoon Society sells Regal dinnerware and spices. Calvin Christian in St. Catharines sells spices for a company called Sunsweet (259 Bradwick Dr., Concord, ON L4K 1K5 — Another one to try: Quality Service Programs, Jim Ring or Donna Lamere, 220 Milner Ave., Unit #4, Agincourt, ON M1S 4M8. Tel: 416-299-4450), at a price lower than stores do and gets to keep about one third of the income. Sunsweet offers the same deal with oranges and some of the major popular magazines like *Macleans*.

Calvin Christian in Hamilton collects newspapers. Papers that are dropped off by parents as they drive past the school, are put into a large trailer sitting in a fenced-off area on one side of the property. Whenever it's full and the price of paper is right, the whole lot is sold. Sometimes the broadsheet pages are sold to florists for somewhat higher prices. The school also has a committee that arranges a yearbook for 9 of the Classis Hamilton churches. It sells advertising for the yellow pages, gathers information from church clerks, arranges for printing of the 220-page booklet, sells the finished product to the churches for a small fee, and makes a reasonable profit.

Some Ontario Christian high schools have been selling calendars, what might be called a product of the art departments. As well as making up the illustrations, students also often have a hand in the financial end of the sales.

What's the limit? Some folk think schools ought to run, full-fledged businesses, like garden markets or fruit and vegetable centres. Students could earn money working part-time for the business, learn how a business operates in terms of processing the materials and in financial arrangements and bookkeeping, and the school could (or should) finance its operation at the same time. That would be a different sort of work/study program.



THANKS A LOT FOLKS: Woodland Christian High students are grateful to all the people who helped the school meet its budget this past year. In response to a spring appeal, donations came from the local community as well as from individuals and groups outside of the immediate school district

## God's faithfulness through his people

Harry A. de Vries

Last spring the financial future of Woodland Christian High in Breslau (Kitchener) looked rather grim because of an enormous budget deficit. On March 17th the membership met in an emergency session to discuss the problem. Members present confessed their dependence on God in the educational venture, acknowledging that it is the Christian parent's responsibility to educate his children in the ways of the Lord. They expressed the belief that the Christian community at large has the

responsibility to support the endeavour.

Now the school reports with "Joy and thankfulness" in a recent report, that for the financial school year 1981-82 which ended August 31st, \$500,000 has been raised in operating funds with \$2,000 in the black. In addition \$115,000 was received in promissory notes, mostly at 10% to reduce a \$290,000 mortgage. In a spring walk-a-thon students and teachers raised \$8,500 which they donated towards the operating budget. The school is grateful for funds received from local businesses and Christian Reformed churches and from a retirement

home in another community, as well as for letters of encouragement from many individuals.

The school's promotion director, Gus Bus, sent the report to *Calvinist Contact* to make everyone aware that God's faithfulness has been at work through his people, and to express the school's thanks to everyone. He writes that the school's budget does not look any brighter for next year, even though the budget has been cut by \$90,000. But God's faithfulness, he says, will prevail.

Woodland High's enrollment has risen by 5% over last year to 126 students.

## AND THEY LAUGHED AT THE WRIGHT BROTHERS!

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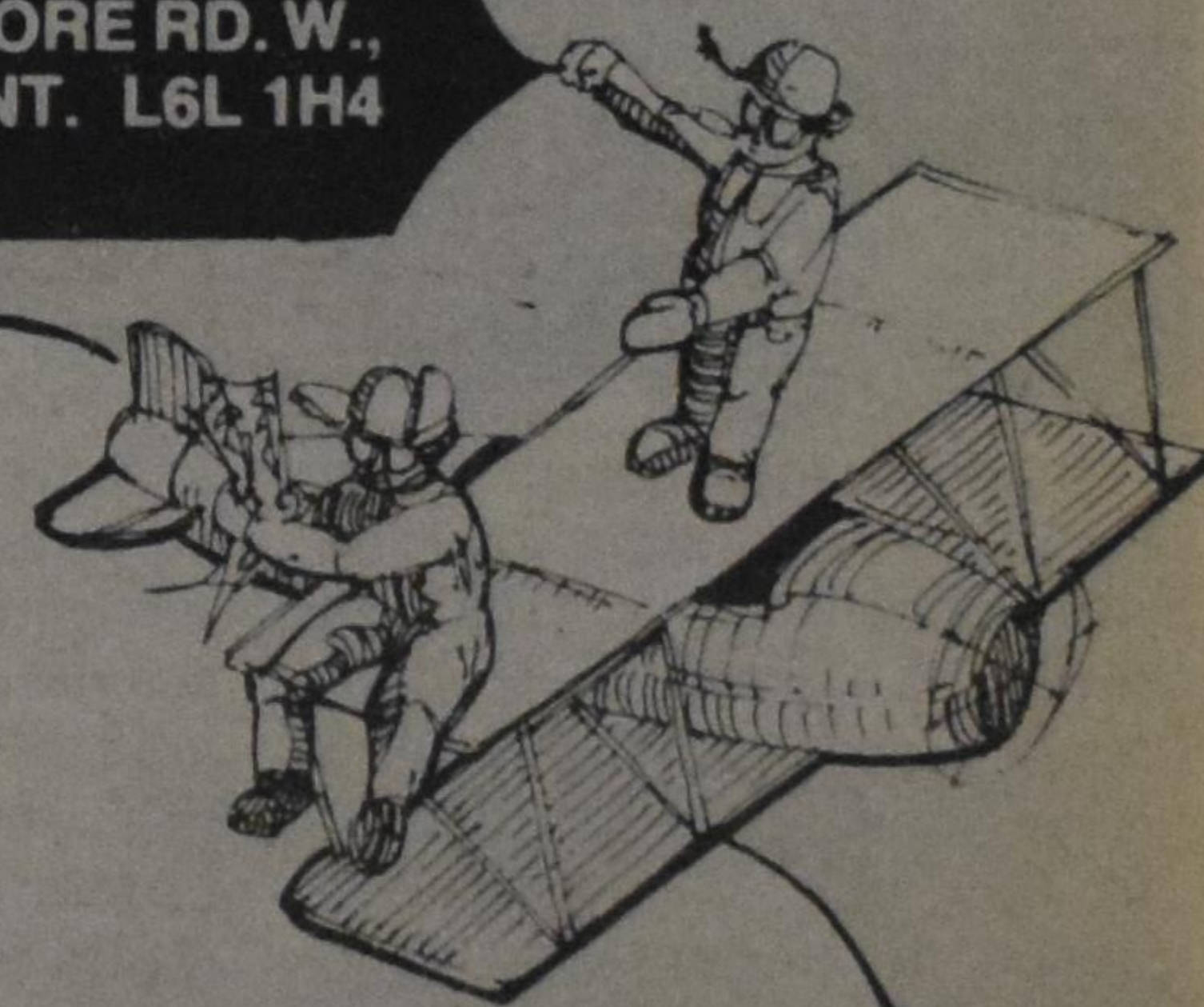
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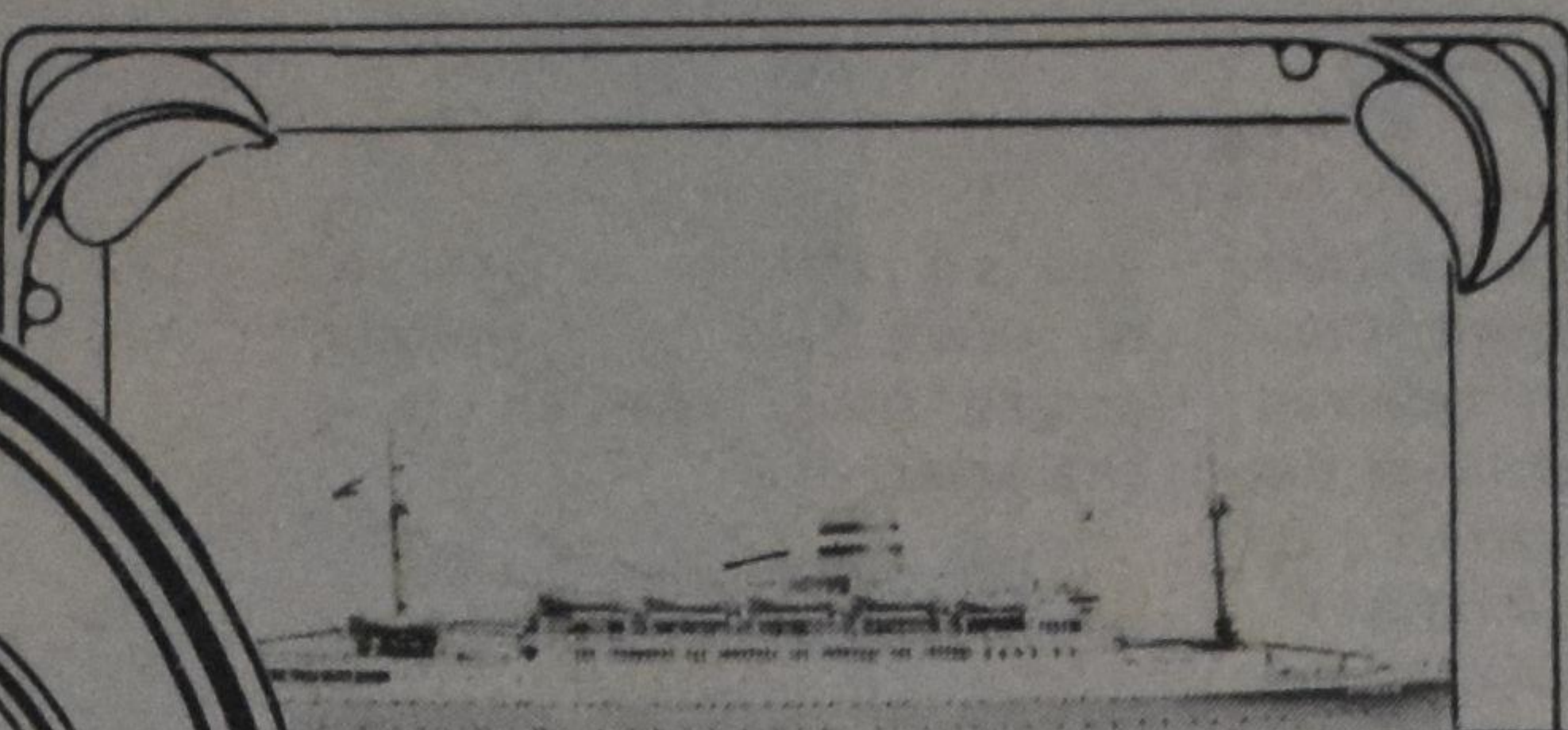
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# They shaped our lives

part 13



## Community of Strangers (B)

After John Kaldewey had cleared his suitcases through customs on October 3, 1951, he made a quick stop at the terminal canteen for a "bracer." It had been a hard day, he wrote in a letter to his parents, and the boarding process wasn't quite over.

"First our passports had to be checked, then a doctor checked every member of our family. From there we were asked to go to the cargo department, because the crate we packed was overweight. I had to pay fl.55, extra, so the amount of dollars I had were immediately reduced by \$30.00. Right now I'm walking around with only \$95.00; that's my fortune. That amount I had to pick up at a special branch of a bank set up at the terminal. When that was over I had to get our boarding documents and train tickets for Canada. That took forever, because the tickets were made out for Hamilton and we had to go to Dunnville.

After our passports and landing documents were checked again, we passed a gentleman who gave us a sample of Buisman extract (a coffee additive made of chicory -ed.) with the comment that we'd be able to buy that in Canada, too. At the next table we received our meal tickets, supposedly necessary to get fed on board. After passing one more final check point we were finally allowed on board. It was 5:15 p.m. and we had been at the terminal exactly six hours. I was sick of the whole business ....

"Emmy, the girls, Herman and Piet are lodged way in the back of the ship. Marinus and I are almost as far forward as we can go on this ship ....

"When we left and the mooring cables were pulled in, the *Wilhelmus* (Dutch national anthem) was played. It was a moment that I'll never forget. We kept waving goodbye to the crowd on shore, but it was impossible to recognize anyone from such a distance."

\*\*\*

For the Kaldeweys the trip proceeded with the usual incidents of seasickness, rough weather and on-board activities. As on other 'immigrant ships' a protestant pastor was assigned to care for the spiritual needs of the passengers. Kaldewey didn't remember the minister's name, but always remembered what happened at the

first evening's devotions on board:

"I didn't find out what denomination he represented, although he wasn't part of the Article 31 group. They had their own get-togethers in the nursery. After making several announcements the minister said he had a letter for us. I thought I didn't hear him right. Then he mentioned that the sender of the letter was Rev. Wouters. Well, you can imagine that I walked to the front to collect my mail. It turned out that both Rev. and Mrs. Wouters had written a letter to us, and had given it to another passenger to pass on to us when it was convenient. It was greatly appreciated."

On Sunday the worship service on board is described in detail: "Church is held in the dining hall. The minister stands behind a table with a makeshift lectern on top. There is a portable organ to accompany our singing. Some of the group serve as elders, but they sit among the others. Our minister is of the Reformed Church and he serves a church in Hoorn. I think his name is Pool. Anyway, he says he's never preached to so many people before. Well, coming from the province of North Holland, I can understand that. He also organized a children's service this afternoon. The kids loved it."

"We had quite a storm last night and we covered only 285 miles. This compares with 336 miles the day before."

\*\*\*

Just as the routine becomes boring on board, and people get sick and tired of the constant rocking motion in a seemingly endless sea, preparations for arrival begin. As John Kaldewey wrote: "We saw the northern lights last night. What an incredible sight when your view is unobstructed. It followed a day in which we were also busy putting new identification on our suitcases. This will facilitate handling the belongings of almost 1,700 people once we land. Otherwise, it would be chaos trying to route everything to its destination."

"Since this afternoon the mood on board has changed drastically. We've seen land. At first no one wanted to believe it. It looked more like a cloud. But it didn't change. We were told it was Bell Island. The kids are excited. They're dancing around in spite of the cold."

\*\*\*

The experiences aboard ship vary much. Only during the summer a few,

relatively quiet crossings are made. Most of the time, according to immigrant diaries, the North Atlantic lives up to its reputation as a violent body of water, subject to fierce winds. Every crossing seems similar:

1. The departure is smooth. The liner literally glides out of Dutch territory unto the North Sea and into the English Channel.
2. The south coast of England is a delight to the eyes. An emergency drill calls everyone on board with their lifevests. The vests' numbers correspond with numbers on the life boats.
3. By the time the second sunset takes place, somewhere south of Ireland, everyone is in a vacation mood.
4. Once in the open ocean, sailors begin to secure loose objects on the decks. They seem to know more than the passengers.
5. The first victims of seasickness stay away from meals. As wind velocity and wave action increase, more people become sick. Eventually up to two-thirds of those on board are affected.
6. As the storm diminishes, those who have been sick come out of hibernation. Behind the storms there are frequently weather systems that produce rain, drizzle or fog. The world becomes visibly smaller.
7. Almost as by miracle the first signs of land appear. The port of Halifax is a good day away. It will take two to reach Quebec City, if that's the place to disembark.

Seagulls have been known to cross all the way across the Atlantic in the wake of a ship, although most of them prefer the coastal regions and aren't terribly adventurous. The only living things recorded are *bruinvissen* (porpoises) off the Irish Coast and flying fish near the North American coast. Other ocean liners are seldom seen on the vast expanse of the North Atlantic.

But John Siekers recalls in his diary (March 1954) that at six in the morning his ship passed the large English liner, the *Queen Mary*. "It is many times larger than de Groote Beer," he wrote. Also for him, the church services on board, perhaps his first ecumenical experience ever, were highlights. Rev. De Boer's sermons are quoted, but it's especially the fellowship of believers who have never been together before that impressed him.

"There are many visitors and the service proceeds as planned. What a privilege to see people of different church backgrounds together in a common experience, one in faith. It creates a feeling of unity we'd be hard-pressed to find back home. After

the service we continue to sit around. The food today is especially tasty."

John Siekers, judging by his diary, was an observant kind of man, who never lost his interest in the workings of the ship, from its organization of the decks and cabins, to the principles of plumbing and water storage. He also enjoyed getting acquainted with people. Listen.

"The man on our table is a Canadian. He prefers sleeping on deck. His bunk is way in the front, and it travels 15 metres between high points and low points. He also speaks Dutch. His grandparents come from The Netherlands. He especially gets a kick out of watching Jampie, because nothing flusters that little kid. He's as cool as ever."

We don't know if Siekers' Canadian friend continued to spend the night outdoors, but the *Groote Beer* did sail through a March snow storm as it approached Canada.

"It is terribly cold now and we've been told that we're heading south to avoid icebergs. They seem to know constantly where they are located. The sea is 5,500 metres deep here, but by tomorrow it's expected to be only 180 metres. They measure depth from charts and by way of sonar, which is a way of determining from radio waves that are bounced off the ocean floor what the distance is." Siekers got his information from the crew. His curiosity had made the crossing a rich educational experience.

\*\*\*

Not many years later, Dutch emigrants to Canada would board sleek aluminum aircraft and literally hop across the turbulent Atlantic. Those flights, too, were incredible, eye-opening experiences. As Harmen Boersma recorded in his diary, "Seven hours and fifteen minutes our trip took. The landscape below is fascinating. It is true that beyond the clouds the sun always shines. Now I'm beginning to understand the exclamations of space travellers as they observed the incredible panorama of continents, at 35,000 feet."

Every mode of travel has its fascination and rewards. There were those who, once across the Atlantic, vowed they would never set foot on a ship again. Still, without sounding snobbish, I'm glad my family was among the thousands that crossed by ship. It's something I'd like to talk to my grandchildren about some day.

Next: Community of Strangers, [C]



# Feature

## Talk with two papers

### Christian Renewal makes its debut

Bert Witvoet

The publication of the first issue of Christian Renewal marks a continuation as well as a beginning. Christian Renewal is a continuation of Renewal, a magazine published out of Iowa for the past 8 years under the editorship of the Rev. B.J. Haan. In its new format and under a slightly new name, it is published out of Jordan Station, Ontario, and is edited by John Hultink of Paideia Press. A recently formed The Abraham Kuyper Christian Citizen Foundation is listed as the publisher.

And with that last bit of information you are right into the middle of what the paper stands for. As B.J. Haan pointed out in the last issue of Renewal, the aim of the venture is to promote "good Kuyperian Calvinism." Managing Editor John Hultink elaborates on that in an interview I had with him and John Wynia, President of The Abraham Kuyper Christian Citizen Foundation: "Not that we are unaware of what has happened in Reformed thinking since Kuyper passed away, but we want to continue to stress the lordship of Jesus Christ for all of life."

I asked if there was any aspect of protest in the new publication. After all, there are other publications that

want to proclaim the lordship of Jesus Christ, *Calvinist Contact* included. John referred me to the lead editorial in the first issue by Messrs. J.B. Hulst, T. Plantinga and H. Vander Goot (of Dordt, Redeemer and Calvin Colleges respectively): "We have taken careful note of what they (other Reformed periodicals) are saying — and also of what they are *not* saying, or no longer saying. And we have concluded that a new voice must be raised."

"That's not so much a protest as a matter of concern to fill in a gap," John H. assured me.

In the course of the discussion it became evident that the two Johns representing Christian Renewal at the interview felt that present organizations such as CJL (now CPJ) and AACS have lost some of their Kuyperian moorings. This is probably what B.J. Haan meant too when he talked about "good Kuyperianism." The assumption is that there is also bad Kuyperianism floating around.

I asked John Hultink if the aim of his organization could not be met in existing periodicals. "No," he replied. "The Banner is a church paper, which we are not; the Guide and AACS Perspective are official organs of the organizations; *Calvinist Contact* is primarily a news magazine,

and is a platform for all kinds of views held by Reformed people. Also, it has an ethnic character."

"We would like to be an issue magazine that reaches out to all English speaking Christians who are interested in the Reformed world and life view of our Foundation. It's a kind of Vanguard magazine on a more popular level. We want to address the common people. In that sense we are not competing with any existing magazine. We are filling in where there is a gap."

John did admit, however, that in difficult economic times, like ours, papers are competing for the available dollar. He thereby, no doubt, anticipates the sentiment of those who feel that adding another Reformed magazine at this time may not be a stewardly use of our resources. But then, the lead editorial declares unequivocally: "We believe that we are called by God Himself to raise this voice."

An evaluation of the first issue must conclude that it looks attractive and professionally put together. One important feature is a Bible Study and a General Study Section, which are suitable for use by societies or Christian schools. The paper is partially successful in achieving the stated aim of its Managing



Editor of being readable to the common man.

Presently the bi-monthly paper has a mailing list of 3,000 subscribers, 2,000 of which are bulk subscriptions paid for by the Alumni Association of Dordt College for its own members. Attempts are made and will continue to be made to increase the subscription significantly in the next few years. By distributing through churches, schools and straight mailings, Hultink hopes to gain a much wider readership. The first year of operation has pretty well been financed by means of subscriptions, advertising and donations.

The Abraham Kuyper Foundation which publishes the paper is an organization formed by 3 likeminded people who see it as their aim to further "Kuyperian principles

with a special appreciation of Kuyper's genuinely pious spirit, deep commitment to the Holy Scriptures, high appreciation for the instituted church and Christian education...." (B.J. Haan in the last issue of *Renewal*). This body of three will soon be enlarged to 8 or 10 members of the corporation.

The following people are listed in the masthead of *Christian Renewal*: Managing Editor John Hultink; Editors J.D. Hellinga, J.B. Hulst, T. Plantinga, J. Tuininga, H. Vander Goot; Editorial Board members G.A. Andreas, A. Guldemond, B.J. Haan, T. Hunse, W. Kobes, J.W. Postman, H.E. Runner, R.J. Sik-kema and J. Wynia.

Subscriptions for 22 issues per year is \$15.00 for both U.S. and Canada.

## Catalyst takes on tabloid form

The Committee for Public Justice (formerly CJL) has consolidated its three different types of publication into one tabloid paper. It's called *Catalyst*, as was their main magazine. What CPJ has done is drop the progress reports and political service bulletins to concentrate on one publication that appears 10 times a year. According to Christy Carlson-Thies, CPJ Co-ordinator, people found the former *Catalyst* too tough to read. Consequently, the new-look paper is trying to be more appealing to the average reader by featuring shorter articles, stronger graphic material, simpler style, and a generally more manageable appearance to the reader.

The paper is devoted to the exploration of justice issues, in keeping with the aims of its organization. The "new" issue, September, 1982, (volume 5, number 2) carries articles that deal with concern for low-income families, search for criminal justice, support of the Dene claims for rights, agreement with CLAC workers in B.C. who accepted a pay cut, criticism of lack of real restraint in the federal budget, and disappointment in Canada's voting at the United Nations Special Session on Nuclear Disarmament.

### What perspective?

I asked Christy how she would characterize the perspective that guides CPJ and its publication. "What we usually say is that we are trying to be a Canadian people's movement that struggles with issues from a biblical perspective, which can be summarized in love for God and our neighbour," she replied.

"What kind of people do you have on staff to bring that message?" I asked her. "A large number of CPJ staff and supporters are Christian Reformed, but we have also attracted Anglicans, Presbyterians, Roman Catholics to our ranks. A lot of Christians have a real desire to understand better how to do justice. Going to the Bible first to understand economic life rather than going to Adam Smith is a new experience for a lot of Christians."

"Is it the Reformed perspective that has brought this new experience?"

"Yes, when you talk to some of our non-Reformed people on the Board, they will be the first to point out what contributions the Reformed community has brought to their lives. They will also be the first to tell us what some of

the weaknesses of this community are."

I asked for a sample weakness. After all, Reformed people love to be admonished.

Christy talked about the area of human relations. "Calvinists are often task and business oriented. These people show us a warmer, more open way of relating."

### A God-ordered universe

I also talked with John Bird, the new Editor of *Catalyst*. John is an Anglican who was interested in finding out more about other traditions. As a journalist he spent 3 years working for the Catholic Register, a national Catholic newspaper in Canada. While there, he came across the odd issue of *Catalyst* and found it quite exciting. But being too busy with his assignments as senior reporter and photographer he never looked very deeply into the organization that published *Catalyst*.

Until he met Gerald Vandezande, CPJ Public Affairs Director, at a press conference somewhere. Gerald impressed him and he decided to find out more. That's how he got into contact with CJL (CPJ now). His interest in Christian social action motivated him.

I asked him whether he thought the Reformed per-

spective to be unique in any way.

His answer was unequivocal. "Most certainly. I had seen other Christians grapple with social issues, but they didn't seem to be able to get a handle at them. They weren't getting at the base of the issue. What I learned here is that there is a God-ordered universe, and that we can trust the ordinances of God and can see how we deviate from them."

"I noticed that people here always look at the total picture and, when they are looking at issues, they almost automatically look for the underlying worldview. It's a knee-jerk reaction. I wasn't used to that, and I hadn't seen that anywhere else. I have learned to ask myself the question 'what's informing and forming this particular issue?'"

I asked him what he hoped to accomplish as Editor of *Catalyst*.

"I want to make things available to the average person. I enjoy principal thinking, theoretical thinking. But I noticed that so much of it is locked up in the jargon of the theoreticians. It's good stuff, but the average person doesn't understand it. As a journalist I want to tackle

these ideas and make them available to others by means of clear language."

*Catalyst* is, of course, a house organ of CPJ. But it is trying to become more widely accepted as a tool to help citizens of Canada become better informed about matters of public justice. It is hoping to gain more individual subscriptions, better yet, members. At the moment it is financed through membership in CPJ, donations and individual subscriptions. It is distributed by mail to 3,000 readers and another 2,000 are printed for handing out at conferences and other events. Its 8 pages do not carry any advertising, though the Editorial staff is open to some limited form of advertising. Because of the critical stance often taken by CPJ in defence of justice, its advertising policy and opportunity is severely limited.

The Editorial Committee consists of Doug Ball, John Bird, Christy Carlson-Thies, Diane Engelstad and John Olthuis. Subscription fee to *Catalyst* is \$10. But the magazine is sent free to members of CPJ, who pay at least \$25 a year (suggested average yearly donation is \$75, depending on ability and willingness to give).



# People

## A Salem evening with Herman deJong

Bert Wiltvoet

Salem Christian Mental Health Association made itself quite a catch when a year ago it hired Herman de Jong as its Development Director. Mr. de Jong has an illustrious and checkered career behind him as teacher in the Sarnia Christian School (5 years), organist and music supervisor of the Goderich Presbyterian Church (4 years), Vice-principal and teacher of Sarnia Christian School (4 years), furniture upholstery renovator (10 years). He and his wife Stiny have 7 children ranging from 13 to 26. Now at age 50, he has become grandfather, which makes one wonder how appropriate his surname still is.

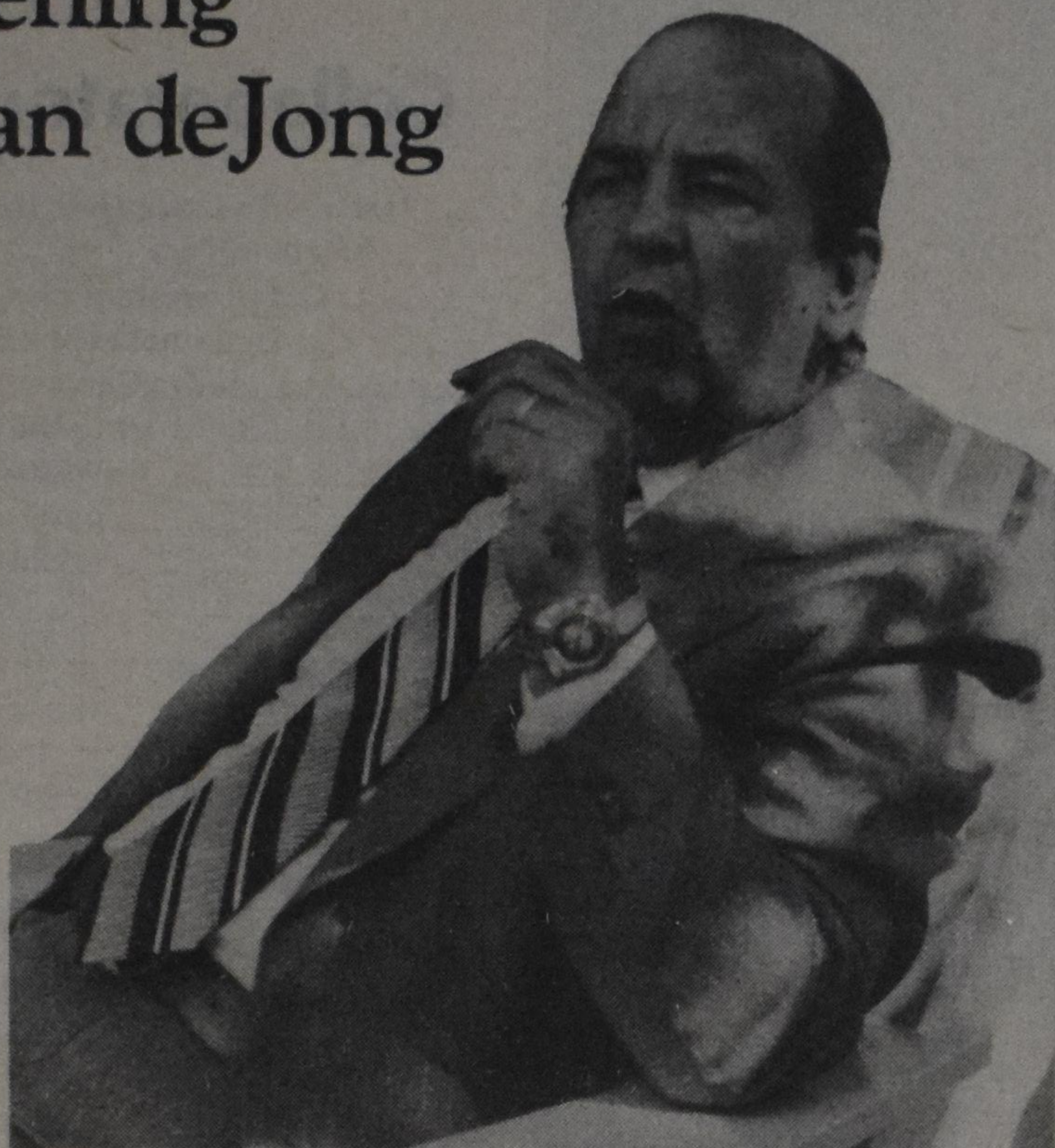
To be a development director requires that a person is gregarious and organized. From what I know of Herman and from what I see him do as Development Director, I must say that he qualifies on both counts. As a matter of fact, his development plans include a series of evening programs that are so unique in their display of organized gregariousness that other organizations must be watering at the mouth out of sheer jealousy.

Starting October 12 in the Grimsby Christian Reformed Church, Herman deJong is launching a series of promotional meetings that he has called "Salem Evening with Herman de Jong." Now if the reader expects these evenings to be just more the same — dry accounts of organizational successes and needs — he or she is in for a surprise.

One of the rationals for the evening is explained as follows: "To provide local congregations with good Christian evenings of fellowship." To accomplish this, Mr. de Jong will recite poetry he has written himself, use his musical talents to lead the group in singing, and provide a general atmosphere of joyful servanthood.

I have listened to a tape on which Herman reads verse that deals with anger, greed, irresponsibility, faith, materialism, fear, the lack of Christian lifestyle, and I must say that I was greatly entertained and edified by his sensitive and dramatic readings. Especially his reflections on Cain, I found moving and spellbinding. Mr. de Jong revives an old oral tradition when he uses dramatic reading of poetry as a means of drawing people into fellowship.

I am apparently not alone in my admiration for this man's unusual (for our times) approach to public relations and promotion. Henk Baron, Professor of English at Calvin College, also listened to a tape of de Jong's readings and writes, "You have an eye and



Herman deJong

ear for detail I find enviable. If Bible stories and concepts become jaded from sheer repetition and unimaginative presentation, your approach makes them fresh again and thereby releases their power to make an impact or yield an insight. I think your idea of integrating education/edification/entertainment with promotion is a marvelously good one. Audiences will experience not only enjoyment but inspiration as well. And thus your programs should prove a blessing to all, including Salem."

Then there is Stan Wiersma, also Professor of English, known to many of us for his own talents as a folklore writer and teller. Mr. Wiersma goes into some detail explaining the tradition de Jong's approach comes out of: "Mr. Herman de Jong's presentation is as pure an example of the Dutch tradition of folk rhetoric as exists in English. We who have been brought up in that tradition have memories of eloquent prayers before and after meals, of Bible reading before the closing prayer at which a mother would brush away tears for Joseph's reunion with his father, or an uncle choke up reading Psalm 84, and of discussion after the Bible reading and before the concluding prayer. Those discussions were optional, though the prayers and Bible reading were mandatory; Mr. de Jong's presentation puts me in mind of those discussions."

"Those discussions were not quite formal theology (although theological positions were taken and argued); not quite literary criticism (although the motivations of Biblical characters and the relationships between narrative parts and wholes were matters of concern — questions like, 'Why is it important that Cain was a farmer and Abel a shepherd?'); not quite testimony time (because nobody said in so many words

"I just want to say I love the Lord tonight," although the love of the Lord was there); and not quite open-ended visiting either, because the talk always settled on the scripture just read. Theology, literary criticism, testimony, and ordinary visiting: it is an ethos impossible to define entirely. Some of us catch echoes of this folk rhetoric in the writings of Peter de Vries and Frederick Manfred, but in both it is amalgamated with the mainstream of American literature. In de Jong one finds this tradition pure."

There you have it — pure Dutch tradition of folk rhetoric in English. Somehow I think while listening to the tape that it's also pure de Jong.

With all this emphasis on folklore and poetry, you may wonder if a Salem evening with de Jong should not be called "A de Jong Evening with Salem."

The events themselves will prove that the needs of Salem will receive adequate attention. The purpose of the evenings will, of course, remain the promotion of Salem. But since ordinary promotion meetings tend to draw no more than 20 people to a meeting, Herman de Jong decided to use some of his "dormant and not so dormant talents" to increase that average significantly. In a year when Salem is expanding, that aim is not only lofty and admirable, but essential.

A Salem evening with Herman de Jong — leave your dishes in the sink and the paintbrush on the ladder and listen to de Jong as he imagines how a man who lived so close to paradise as did Cain, could kill his brother Abel. Or why de Jong himself was angry when his son first refused to lift a battery out of the car, but not angry when this son dropped the battery and cracked it ... he was only forlorn: another \$60 down the drain.

A Salem evening with de Jong. It's good for your mental health.

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# Poetry

## Evening

It is as if the still-  
ness would/ Etch words  
upon this night./ Easing my  
spirit toward God./ The dusk trans-  
forming sight/ Into a knowledge sweet,  
secure-/ Two robins sing a psalm/ While  
David crickets strum a pure./ Unbroken shep-  
herd song./ The dim outline of columbine,  
Brown thrasher's lullaby./ Green moss  
the shadowed, swaying pine./ I would  
not mind to die./ It is as if this quiet  
would/ But reassure me of my  
core./ That where I stand,  
my Lord has stood,

And lives forevermore.

C. Farenhorst Praamsma,  
Owen Sound, Ont.

## Collaborators

— Pretty girl's shaven heads  
— hint of jobless  
— Dutch resistance boys.  
— Opa smelled the lie,  
— ran to Canada,  
— where I, the grandson  
— walk down Yonge Street  
— past Hare Krishna,  
— daring myself to pull  
— a finger  
— from my mouth,  
— to let the raging  
— sea  
— get by.

John Suk,  
Grand Rapids,  
Mich.



## For my sister Karen



### ... who still needs fairy tales

*I know not why I am so sad;  
I cannot get out of my head  
a fairy tale of olden times.*

You were serving your daughter,  
Karen,  
a homemade fairy tale  
when the sirensong telephone rang  
to call you  
to listen  
to a yelling deacon man.  
You should have played the bronco, dad,  
you might have held the reins,  
but you only whispered salve  
into the handset hell.  
You went to bed  
but your broken camel back  
made you cry.  
Soon, my aching heaving shoulders hurt,  
to lower you,  
your body rubber,  
down the stairs  
into the car.  
I drove the ambulance possessed to the hospital,  
noticed the too many cigarette smells  
and a windshield view that's greasy blue.  
I thought of flowered flannel sheets upstairs,  
cold,  
mocking your absence.  
I nearly screamed to hear you  
gurgle, mumble, sigh,  
and puddles rip against the doors,  
and blowing horns as I passed  
through red,  
at Queen and Main.

Dad sits again in the fireside chair.  
I cannot see his scars,  
but now I listen to different tales  
when Karen is in his arms.

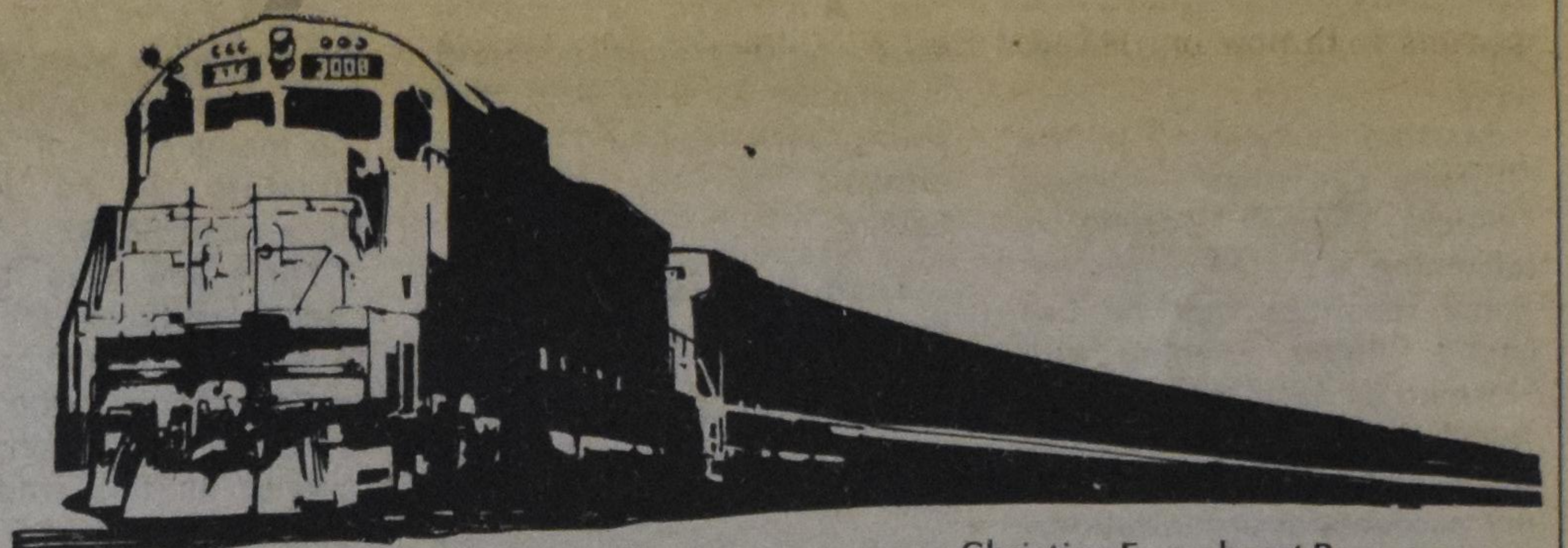
epigraph from Heinrich Heine's *Die Lorelei*



John Suk,  
Grand Rapids, Mich.

## Modelling Clay

His four-year-old hands,/ Quite grubby with blue  
And yellowish clay,/ Conditioned, squeezed through/ In serious play.  
He thumped and he wacked,/ While the newspaper lay,/ Catching dry flakes  
of the modelling clay/ The small hands pulled/ An ungainly giraffe,  
Who foolishly slumped/ To a long-dead Sadat./ Economy fails  
Crumbles today —/ Headlines in black/ Groaned out through the clay.  
What are you making?/ Clay pounded the nation,  
Short fingernails grinned,/ Scraping inflation.  
'Why Mom, it's a train, and/ Here is the station.'  
A sculptor in progress,/ Ah do not disturb.  
God's in His heaven,/ All's well  
with the earth.



Christine Farenhorst Praamsma,  
Owen Sound, Ont.

## The promised city

I'm just an honest man, Lord, living in the city  
Trying to grasp a share of joy and serenity  
And every now and then within this swirl of madness  
I stop to dream of the city that You have promised me

I don't need streets of shining gold laid out before me  
But parks with a blanket of grass instead of cold concrete  
Flawless crystal and precious metals may soothe the eyes  
But a working man needs ointments to comfort aching feet

I take for granted You'll make it so there's no pollution  
No stinking exhaust fumes, filthy smog, just pure clean air  
No garbage and discarded paper, collecting in the gutters  
But unlit streets and walks, with white walks everywhere

Your city would be a relief without high levels of noise  
No traffic, thundering trucks, sirens or screaming crowd  
But sounds of laughter and leaves in the quiet breezes about us  
And the music of voices and strings that never becomes too loud

I know how You displayed the city in John's Revelation:  
Enclosed, four-square, shining, garnished with precious gems  
That may not meet the needs, Lord, of all who worship You  
But I know You can grant to all their own Jerusalems.

Jeff Seffinga,  
Hamilton, Ont.





# Children

## Oh, for a dike! part 3

### Troubles at school

The afternoon, however, didn't have a very pleasant start for at least two of the four children — Bert and Cory. Bert felt that he had no choice but to stick to his threat as he, close to school, was already approached by a tall third grader who jeered, "Hi, little one, would you like to have some speech lessons from mhane?"

"You want to have something from mhane?" Bert inquired. Without waiting for a reply, and before the boy realized what was happening to him, he hit him hard. Blood ran down the boy's chin and clothes. His hands cupped under his nose, filled up with blood.

Some children ran to school to call Mr. Mapley, who soon found Gerry, a bloody mess, standing in the middle of the street, screaming his heart out. Bert was not in sight. Not that he had run away for fear of punishment; he had just calmly continued on his way to school, rather satisfied with the result. "He teaches me, I teach him," he thought.

Mr. Mapley had a little talk with him when Gerry, cleaned up but with a badly swollen nose, was back at work in his own room. Mr. Mapley got a pretty clear picture as to the reason for the blow. He was not severe but told Bert firmly to keep his fists in his pockets from now on. He won Bert's heart forever when he, walking Bert back to his classroom, opened the door of Grade Three for him and said loudly, "Oh, I'm sorry Bert, this isn't your grade!" Later, at the supper table, Sarah told how everybody had stared at Gerry and snickered, "Who wants to fight with a little second grader?"

Cory had troubles all her own. The

first session that afternoon was math. On each board a problem was written for the children to work out by themselves. The problems had been studied and practised last week already. Everybody seemed to know exactly how to do them, but to Cory it was abracadabra. Never before had she seen problems like that. There were parentheses used in them and the children were told to follow the rule. "What rule?" Cory thought. She stared at the board but didn't put a pencil to her paper.

"Why don't you work, Cory?" Mr. Haystack asked.

"I don't know how to do this, teacher, I have never seen problems like these," Cory said with a trembling voice.

"Class, what do we do first with such problems?" he boomed.

"The parts between parentheses," the class chimed.

"Good. What rule do we use to find the correct answer to this type of problem?" he droned again.

"I Must Dig Radishes And Sugarbeets," the class chanted lustily.

"Whatever that may have to do with math," Cory thought frantically.

"I see from the look on your face that there is not even the beginning of dawn in your head. Maybe I've been mistaken as to the quality of your brains," Mr. Haystack said. "Nellie, why don't you explain this to our newcomer?"

"Miss Brutell would have said the same thing," Cory thought, but then listened carefully to Nellie's explanation of the rule: every first letter of the words in the guide sentence stands for the beginning letter of a math operation, and if there is more than one operation in a problem, as we have

here, they must be done in the order they appear in the guide sentence. But, parentheses overrule this order, for problems between parentheses are done first.

Happily Cory set to work, the problems didn't seem difficult anymore. Just as she was ready to start the second problem, Mr. Haystack reached over her shoulder and made a big X mark over her problem. "Copy the rule sentence from the board and do it tonight at home fifty times," he said in a cold, stern tone of voice. "Also, I want to see both of these problems finished correctly."

Cory didn't understand what could possibly be wrong with her problem. She raised her hand and asked, "Teacher, would you please show me why my problem is wrong; well, the figures are correct, I know that for sure." Her speech had become slower and slower and her face showed fear for what might happen now. The teacher's face turned dark red and the veins on the sides of his forehead bulged out. With one jump he stood beside her, slammed his hand on her desk and roared so loudly that it frightened all the children in the room, "Who do you think you are? You think you can tell your teacher what to do, eh? You ... get out of my sight, in the hallway you ...."

Cory didn't wait a moment. In terror she pushed her neighbour out of the desk so she could get out on the side away from the teacher. Once in the aisle she faced him, and keeping her eyes fixed on his, she walked slowly backwards toward the door. There she stopped, keeping her eyes, now filled with hatred, on the man she wanted to hit hard, with her hands or ... Her lips trembled in her tense, twitching face

but she managed to say in a quivering voice, "You are a mean, cruel bully," then she closed her mouth tightly. She was unable to move; she could not bend a finger, could not move her head. So she stood, looking hard at her teacher.

"Out!" he shouted, his arm outstretched toward the door, "Out!" Suddenly she got the crazy urge to laugh but she did not want anybody to see it. That helped her relax and enabled her to rush out, into the hallway. There she stood, relieved to be out of teacher's sight. Resting her head against the wall, she tried to get hold of herself, weighing and pondering her behaviour. Had she *told* teacher to work the problem on the board or had she *asked*? Also, why did the teacher constantly talk about her brains when he hadn't even seen her report card?

She sighed wearily, feeling forlorn and lonesome. So much had happened today, all awful things! With all the homework she had she wouldn't even be able to go for a walk and ... at that moment she was struck by another terrible thought: where could she go? She lived in Dordrecht now; her dike was far from here .... She had not noticed that her classroom door was opened and was surprised to see Nellie stand before her. "Teacher says I should give you your homework. You may go home; the bell will ring anytime now." She smiled and whispered, "I like you, Cory!" She was gone before Cory could say anything. Yet, inside she felt like some sunbeams had warmed her. Slowly she went outside. She could not go home yet. Mom would not like it if she didn't walk home with Niesje.



Betty Nieuwstraten

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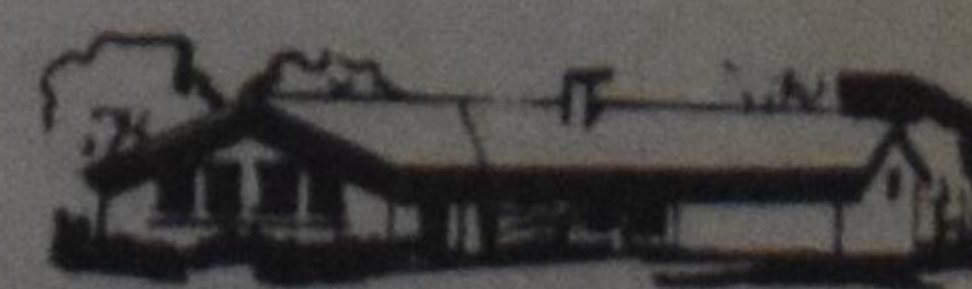
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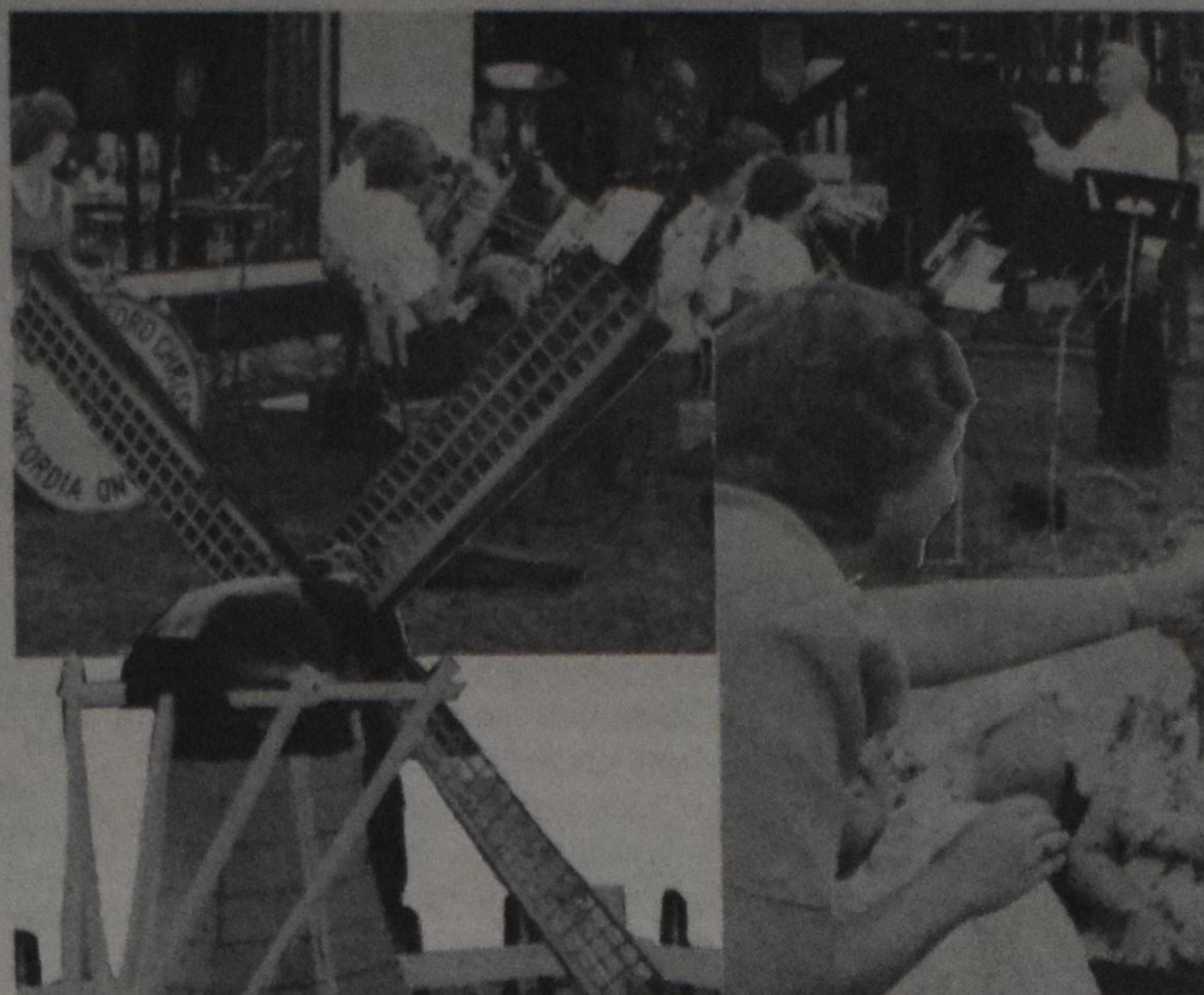
## Ebenezer Senior Home celebrates tenth anniversary

by Irwin DeVries

ABBOTSFORD, B.C. — It was a perfect day as Ebenezer Senior Home celebrated its tenth anniversary on September 16. The weather couldn't have been better. Crowds milled about on the grass, sipping punch and chatting in a curious mixture of Dutch and English. Photographers snapped shots from all angles and directions. Wheelchairs rolled across the lawn — some propelled by their occupants, others pushed. Some people hobbled on crutches; others got by under their own steam. Grandchildren chased one another in the warmth while the matron, Coby Van Dam, hovered among the residents, eager to assist them.

It was an auspicious occasion indeed, with dignitaries, directors, church and other representatives and prominent citizens honouring Ebenezer's birthday. A choir composed of tenants sang hymns, praising Jesus in quavering but sincere voices. A miniature windmill sat to the side on the grass, guarding a flourishing garden where corn stood tall and *boerenkool* spread its bushy arms. And later the Klompdancers came to show us how the Dutch can dance.

Ebenezer ("stone of help") was conceived in January, 1964, when a meeting took



Abbotsford Concordia Christian Band; presentation of flowers to Mrs. Epp, 10-year resident, by Coby Van Dam

place to discuss the need for a home for the aged. Earlier, Classis B.C. of the Christian Reformed Church had decided that such a need existed. After many years of planning and development, the home was officially opened September 16, 1972. On that day, Rev. Peter Van Egmond raised a prayer to thank the Lord for his faithfulness and to ask a blessing on this home. The Lord has surely answered that and countless other prayers. Despite a serious fire and other calamities, the home has thrived. At present it houses 78 residents, fifty-five of whom live in the main home, which features a central kitchen and dining room, library, recreation room, beauty salon, con-

cession and other services. The self-contained unit is a separate building with 23 tenants. The unit has suites like small apartments, with kitchenettes and other rooms. The tenants in this building, as the name implies, take care of their own needs, including shopping.

Ebenezer has an excellent location in a treeed suburb, close to stores, a Christian Reformed church and a hospital. Volunteers provide many services. The premises are immaculately clean and the halls and rooms are light and airy. A visitor cannot but be impressed with the obviously high calibre of care that is devoted to the building and property.

Just one example is the beauty of a flower and vegetable garden made by volunteer Wiebe Vandermeulen and his son Jack. "We do it with pleasure and love for the people of the home here. We call it Serenity Garden because the home is blessed by the Lord." The vegetable garden provides food for the home, and the flower beds give the residents a place to stroll and meditate. Garden supplies are given by donors.

The residents I spoke to expressed gratitude for the loving attention given by staff and volunteers, and were especially happy to be in an environment where Jesus is recognized as Lord.

Over the past few years

Ebenezer Society has been studying the feasibility of adding on to the home. At issue is an extended care unit, which could initially provide perhaps 8-12 units for patients requiring such care. At present, patients requiring extensive medical or nursing care cannot be accommodated at the home, since there are neither staff nor facilities for such care. These plans depend on several factors, including government funding and conditions placed upon the home.

At the anniversary celebration, a number of residents received mention and presentations. These are special tenants, having lived in the home since its opening ten years ago. All the tenants also made several presentations to the home, including a special photograph and a clock. One staff member, Mrs. Bos, also received honours for ten years of service. The gift giving continued, with staff members and others getting into the act.

Among the speakers were John Wikkerink, vice president (president J.T. Ebbers was ill); J. Boersma, past president and an original board member; and Harry De Jong, Mayor of Matsqui.

It was a fine day for a special place, and it was moving to see a courageous pioneer generation, who brought their faith and hope to a new country, so blessed by their faithful Father in Heaven.

## Moonies' non-Christian teachings



Johan Tangelder

Sects and Cults

### The second coming

If Christ is not central, who then will be the Lord of the Second Coming? One doesn't have to guess. It is Mr. Moon. He calls himself "the Lord of the Second Advent." We are now living in the last days. Christ will not come in literal clouds, he will come by being born on earth as perfected man, both spiritually and physically.

"Where then will he be born? 'If Christ is to be born as a man in flesh on this earth, and not come again in a spiritual body, he will surely be born in a certain nation of God's elect in some place of God's predestination.'" Which is the "certain nation of God's elect?" Moon states: "The nation of the east where Christ will come again would be none other than Korea."

The stress in Moon's teaching on the second coming is on the material. In *Divine Prin-*

*ciple* he says: "God's purpose of creation is to establish the Kingdom of heaven on earth." Jesus has achieved his mission: limited and "spiritual." The Lord of the Second Advent will achieve his "complete and universal restoration." Moon's vision of the kingdom is one of an "extremely pleasant social environment on earth."

### Mass marriages

Marriage is a special blessing bestowed by the master (Moon). It is related to the idea of being joined to the True Parents, the Perfect Family and having perfect children. This marriage blessing seems to be the only rite in the Unification Church that resembles a sacrament. The young couples who have become partners in the mass marriage ceremonies where Moon has officiated are considered to be among the first

to be restored to the status of the children of God. Through Moon's marriage blessings, church members believe themselves to be absolved of original sin. Moon recently conducted a mass wedding of some 2,000 couples during a ceremony in New York. Many of the participants were strangers until they met their intended spouses on the day of the ceremony. The church, says Moon, has married 5,300 couples since 1960. The engagements took place on New Year's Day, which is celebrated in the Unification Church as "God's Day."

### Political involvement

The Unification Church is fiercely anti-Communist and heavily involved in political activities. Moon's political interest is related to his view of the Second Coming. He and his followers are responsible for helping to bring about a "one-world religio-political system under the authority of the Lord of the Second Advent."

The Unification Church sees the battle against communism as its greatest task. In its battle against communism it has many front organizations, such as the International Federation for Victory over Communism, the Collegiate

Association for the Research of Principles, the Freedom Leadership Foundation, the World Freedom Institute, the American Youth for a Just Peace, the International Cultural Foundation and the One World Crusade.

Moon believes that the U.S. is a specially favoured nation in the sight of God, chosen to play an important role in the Unification Movement to oppose communism. In one of his talks to an American audience, Moon asked: "Have you ever thought which nation should be restored first? The leading nation (the United States)! If we restore your nation, one sixth of the globe will be restored." The U.S. will never be destroyed as it is inseparably linked with God's plan for the free world. "America is the centre of those God-fearing free world nations. America has been chosen as the defender of God ..."

Moon supported President Nixon because of his ardently anti-Communist stance. Moon's political support didn't go unnoticed by Nixon. In a letter from the White House, dated Dec. 11, 1973, he said: "All the words of encouragement I received are deeply heartening to me, and I

am particularly grateful for the prayers and goodwill that you and the members of the Unification Church have expressed at this time."

After Mr. Nixon resigned from the presidency, the followers of the Unification Church were asked about his downfall. The usual answer was: "Our Master, The Reverend Moon, urged President Nixon to hold onto his office and not resign. But President Nixon was not strong enough to hold his office."

How Christian are Sun Myung Moon's teachings? The answer is obvious: "Not at all!" His followers are motivated by fear. They believe that they must become sinless on their own: "... a man's perfection must be accomplished finally by his own effort without God's help..."

Moon's teachings are a strange mixture of the bizarre, the novel, Oriental philosophy, pseudo-Christianity, pantheistic theology and a wide variety of occult doctrines and practices. "Reverend" Moon's own words summarize his anti-Christian position: "God is now throwing Christianity away, and is now establishing a new religion, and this new religion is the Unification Church ... we have only one way."



# Dutch

## Persoverzicht

Carl D. Tuyl



• Een tien met een griffel en een zoen van de juffrouw, zou je Ed Lumley's benoeming tot Minister voor Industrie kunnen noemen. De troostprijs ging naar Don Johnston, die Minister voor Economische Ontwikkeling werd. Twee ministers werden duidelijk gedegradeerd: Cosgrove ging van Volkshuisvesting naar een halfbakken baantje in het Ministerie van Financien en Gray, die Minister voor Industrie was moest ook genoegen nemen met een portefeuille van net zoveel betekenis als mijn spaarbankboekje. De rest van al de veranderingen had niet veel om handen. Over het algemeen werd de inter-ministeriele stoelendans geïnterpreteerd als een bemoedigend knipoogje in de richting van de bedrijfssector, zo in de trant van „we hebben het goede met jullie voor.”

• Geruchtmakend was het rapport van de Economische Raad - die tussen twee haakjes geen cent in de politieke melk te brokkelen heeft - waarin aangedrongen werd op ingrijpende belastingverlaging als een soort transfusie voor onze aan bloedarmoede lijdende economie. Er wordt algemeen verwacht dat de regering deze raad onder vriendelijke dankzegging in de grote prullemand zal

deponeren. Zoals u weet is punt numero uno in het beleid van de regering juist om de geld-cirkulatie te beperken. Deze beperking, zo gaat het scenario, zal dan de inflatie naar beneden brengen, en op die manier de produktie weer op gang krijgen. 't Is maar net hoe je er tegen aan kijkt. De een wil het zo, en de ander meent dat het zo net niet gaat. Goede Hollandse voorzichtigheid herinnert ons aan de waarheid van het feit dat de beste stuurlui altijd aan wal staan.

• Sinds verleden jaar betalen we bijna een cent meer per liter benzine, om zo te betalen voor de aankoop van Petro-Canada dat we nu met z'n allen bezitten. Dat zou zo ongeveer volgend jaar maart afbetaald moeten zijn, maar als u gedacht had dat dan de prijs van benzine met een cent per liter verlaagd zou worden: vergeet het maar. Wat wil het geval? De regering, samen met vier banken, heeft een andere maatschappij, Dome Petroleum, die financieel al op apegapen lag, even uit de brand geholpen met een leningkje van een miljoen dollars. Daar moeten wij zo pakweg \$20,- per man vrouw en kind van opbrengen en om dat nou weer te betalen gaat de benzineprijs niet omlaag. Zo nu weet u het: u bent de

trotse eigenaar van een hele olie-maatschappij en u heeft een aandeel in een andere. U voelt zich zeker wel rijk?

• Een van de banken die zo spontaan met dat geld voor Dome Petroleum over de brug kwam, heeft zich bij monde van haar directeur beklagt over het feit dat er maar anderhalf procent winst gemaakt wordt op konsumptie leningen. Ik ben echt bang dat ik daar vannacht wakker over zal blijven.

• En Walter en Bertha Kunke, een zeventig jaar oud echtpaar, willen ook graag wat van uw sympathie. Bertha en Walter wonnen het lot in de loterij: meer dan \$700.000, en ze hebben nu uitgevonden wat u allang wist, namelijk dat geld niet gelukkig maakt. Al hun vrienden vragen nu om leningen en zijn kwaad als ze 't niet krijgen, en Bertha en Walter kunnen nauwelijks meer twee vrienden over krijgen om te klaverjassen. 't Is toch wat he?

• In het kommunistiese arbeiders paradijs van Polen zit de regering te broeden op een wetsontwerp dat de vakbeweging Solidariteit opheffen zal. Leve de Internationale!

• En in Japan hebben ze nu sprekende verkeersborden. Als het licht rood wordt zegt een lief meisjesstemmetje: „Eventjes wachten, alstublieft.” Ik zie zo'n ding al in Amsterdam: „keik uit gooser, bejje misschien kleureblind?” Of in Den Haag: „Dames en Heren, wilt u zo vriendelijk zijn voor een ogenblik uw voorwaartse beweging te onderbreken?”

• En nog even een onthulling: in de eerste helft van dit jaar werd er uit de pot van de werkloosheidsverzekering 4.7 miljoen dollars uitgekeerd. Dat zit me meer dwars dan de anderhalve procent winst van de bank.

• Mijn kleinzoon trekt zich van al de penarie beslist niets aan. Hij gaat nu verblijd en opgewekt iedere zondagmorgen naar de zondagschool. Mijn vader zei vroeger dat die alleen voor heidenen was, en wij mochten er niet heen. Alhoewel ik moet bekennen dat ik met Kerstmis stiekem naar de zondagsschool van de Hervormde Kerk ging. Daar kregen we snoep en een mandarijn verpakt in zilverpapier. Het zilverpapier werd bewaard voor de zending. De tijden veranderen ...



J. VanHarmelen

## De Scofield Bijbel (4)

Het Palestijnse Verbond bestaat uit zeven delen:

1. verstrooiing vanweg ongehoorzaamheid;
2. berouw van Israel in de verstrooiing;
3. terugkeer van de Here;
4. herstel van het land;
5. nationale bekering;
6. oordeel over Israel's verdrukken, en
7. nationale welvaart.

In verband met allerlei teksten die deze zeven stadia betreffen, volgens Scofield, komt hij er toe om aan te nemen dat het Joodse volk zal terugkeren naar het beloofde land, zich tot de Here zal bekeren, de tempel zal herbouwen, de offeranden van dieren als herdenkingsoffers zal brengen op het brandofferaltaris. De Joden zullen zendelingen worden gedurende Christus' duizendjarige regering vanuit Jeruzalem. De Joden zullen een grote plaats innemen in het millennium.

Scofield beluistert in Deut. 29-31 een belofte over de terugkeer der Joden naar Palestina op een door Gode te bepalen tijd. Hij leidt er uit af dat dit verbond de voorwaarden stipuleert voor het volk Israel om het beloofde land binnen te trekken, en vindt het belangrijk op te merken dat het volk Israel nog nooit het land geannexeerd

heeft tijdens het onvoorwaardelijke verbond met Abraham, noch ooit het gehele land in bezit genomen heeft (vgl. Gen. 15:18 met Num. 34:1-12).

Het is alles zo vreemd wat hij beweert, maar het is ook zo vreemd dat hij bijna niets beweert als u met het lezen van deze Bijbel komt bij de moeilijke hoofdstukken van Ezechiël, 40-48. Er wordt een enkele opmerking gemaakt hier en daar. Scofield schrijft er echter boven: Israel in het (beloofde) land gedurende de eeuw van het koninkrijk (= het duizendjarige rijk).

In het Palestijnse verbond moeten we, zoals ik vorige week schreef, zien een vernieuwing van het verbond dat de Here sloot met Israel vanaf de berg Sinaï. En als er in Deut. gesproken wordt van terugkeer naar het beloofde land, dan zal dat gebeuren na schuldbelijdenis, op voorwaarde van bekering! Scofield moet dat over het hoofd gezien hebben, want de gangbare gedachte van het premillennianisme is dat de Joden als onbekeerden zullen terugkeren naar Palestina.

Scofield gelooft in de tweede komst van Christus. Hij ziet die tweede komst plaats vinden in twee gebeurtenissen. De Nieuwe Scofield Bijbel (1967)

sprekt over die eerste gebeurtenis als de „rapture”, de opname, en dat kan elk ogenblik plaatsvinden. De Here Jezus komt dan wel naar de aarde toe, maar hij landt niet op deze aarde. Dan zullen alle gestorven gelovigen opstaan uit de doden, en als dat gebeurd is, dan zullen de nog levende gelovigen in een oogwenk worden veranderd, en met elkaar zullen ze opgenomen worden in de wolken om de Here Jezus daar te ontmoeten. Ze gaan dan met hem naar de hemel om daar zeven jaar het bruiloftsfeest van het Lam te vieren.

In die zeven jaar, als de gelovigen in de hemel zijn, zal er op aarde heel wat gebeuren. De tribulatie, voorzeggd in Daniel 9:27, zal beginnen; de antichrist (het beest dat uit de zee opkomt) begint zijn wrede regering, het loopt uit op de eis hem als god te aanbidden; vreselijke oordelen komen over de bewoners der aarde, waartoe ook de leden der kerk die bij de opname achterbleven behoren; van de Joden wordt een uitverkoren getal gered, tegelijk met een ontelbare menigte heidenen; dan verzamelen zich de koningen der aarde en de legers van het beest en de valse profeet om het volk van God aan te vallen.

Tegen het einde van deze zevenjarige periode komt de Here Jezus terug in heerlijkheid, vergezeld van zijn gemeente. Deze keer landt hij op de aarde, en begint zijn vijanden te vernietigen in de slag van Armageddon. Hij zal dan als koning heersen over de aarde, zijn residentie is in Jeruzalem, en zijn rijk duurt duizend jaren.

Scofield gelooft beslist dat de Here Jezus een politiek koninkrijk zal stichten en er persoonlijk voor iedereen zichtbaar zal regeren. Het zal een Joods duizendjarig rijk zijn want de Here Jezus

zal als een Joodse koning zitten op de troon van David.

De heidense volken die het oordeel van Mattheus 25 overleven zullen in het duizendjarig rijk onder de oppermacht van de Joden slechts als vazallen bestaan. Scofield meent dat niets van wat wij lezen in het boek der Openbaringen na het derde hoofdstuk is vervuld. Alles wat na het derde hoofdstuk beschreven is zal werkelijkheid worden in de zevenjarige periode aan het einde van de bedeling waarin wij nu leven.

Na de duizend jaren zullen alle ongelovige doden worden opgewekt, en geoordeeld worden voor de grote witte troon. Hun namen staan niet in het boek des levens, ze worden geworpen in de poel des vuurs, dat is de tweede dood.

Dan komt er een nieuwe hemel en een nieuwe aarde, zonder zonde. Gelovige Joden en gelovigen uit de heidenen zullen als Gods volk daar wonen, maar er zal een eeuwige onderscheiding blijven tussen Joden-Christenen en Christenen uit de heidenen. Waarom? De Scofield Bijbel spreekt zo autoritair, geeft geen argumenten, bewijst zo weinig.

Het systeem waarmee Scofield de Bijbel benadert wordt genoemd: dispensational premillennialism. Dat is een van de vier voornaamste opvattingen over het millennium, het duizendjarig rijk. De andere zijn: amillennialism, postmillennialism en historic premillennialism. Prof. Dr. A.A. Hoekema geeft een degelijke beschrijving van de vier voornaamste beschouwingen, en geeft degelijke kritiek op de Scofield Reference Bible in zijn boek: *The Bible and the Future* op blz. 194-222. (wordt vervolgd)



# Dutch



Radio Nederland ☐ Prins Claus is oververmoeid. Dit blijkt uit het onderzoek waarvoor hij ongeveer een week in het ziekenhuis is geweest. Hij

## Uit Nederland

ging er heen met klachten dat hij zich de laatste tijd niet lekker voelde. De dokters hebben hem nu aangeraden wat kalmer aan te doen.

☐ De Nederlandse agrarische export naar Iran is sinds het aan de macht komen van Ayatollah Khomeiny ver-

viervoudigd. Vorig jaar ging er voor 618 miljoen gulden aan Nederlandse landbouwprodukten naar Iran. Het gaat om kip, eieren, zuivelprodukten, eetbare ollen en veevoer. Van 20 september tot 1 oktober wordt voor het eerst sinds de revolutie weer een internationale handelstentoonstelling gehouden in Teheran. Nederland is er vertegenwoordigd met een collectieve inzending uit de agrarische sfeer.

☐ Het Concertgebouw Orkest is een tournee begonnen naar Berlijn en daarna naar de Verenigde Staten. In Berlijn wordt luister bijgedragen aan het honderdjarig bestaan van de Berliner Philharmoniker. De reis naar de Verenigde Staten

houdt verband met de viering van 200-jaar diplomatieke betrekkingen tussen Nederland en de Verenigde Staten. Er zal onder meer geconcentreerd worden in New York in de Carnegie Hall, in Washington in het Kennedy Center, in de nieuwe Davies Symphony Hall in San Francisco en in de orchestra Hall van Chicago. De tournee van het concertgebouw orkest duurt vier weken. Bernard Haitink zal alle concerten leiden.

☐ Premier van Agt heeft nog eens met klem gewezen op de noodzaak dat Nederland zo spoedig mogelijk beslist of het al dan niet moderne kernraketten op zijn grondgebied zal opstellen. Hij zei dat ons land zich op zo'n belangrijk punt van

de westerse defensie, niet kan veroorloven de NATO-bondgenoten nog eens een paar jaar te laten wachten op een beslissing.

Volgens van Agt zou dat de Nederlandse positie in de Atlantische verdragsorganisatie alleen maar ondermijnen. Hij gaf opnieuw als zijn oordeel te kennen dat een Nederlands besluit over het plaatsen van atoom-raketten, de westerse onderhandelingspositie in Geneve niet mag aantasten. Daar zijn de Verenigde Staten en de Sovjet Unie sinds november vorig jaar aan het praten over vermindering van de kernraketten voor middellange afstand in Europa.

☐ Hoewel de feestdagen van december nog ver weg lijken is het stropersleger reeds op pad, voornamelijk bij de Veluwe. De politie voert reeds extra patrouille diensten uit. De stropers, beschikken over uiterst moderne vuurwapens en snelle wagens. De politie en de sinds een half jaar in Apeldoorn gestationeerde 10. man sterke Vliegende Brigade van de Rijkspolitie worden in hun strijd echter belemmerd door benzine rantsoenering in het kader van de bezuinigingen en door mankracht. Want in Gelderland is de bezetting, één politieman op 500 vierkante kilometer.

☐ Het Gelderse actie programma regionale economie, kortweg ARE genaamd, wil tien bedrijven gratis gaan doorlichten en van advies voorzien, om te voorkomen dat midden en kleinbedrijven in financiële perikelen komen. Volgens ARE, waaraan de provincie en tien gemeenten in de Nijmeegse regio aan deelnemen, is het van het grootste belang voor het behoud van de bedrijvigheid en daarmee weer de werkgelegenheid, als tijdig hulp geboden wordt door ervaren bedrijfsadviseurs, wier dienst deze bedrijven wellicht zelf niet kunnen bekostigen.

☐ In Amsterdam is de Stichting Homo RTV Urania opgericht, welke tot taak heeft radio en televisieprogramma's te bevorderen op het gebied van de emancipatie van homoseksuelen. De stichting gaat ook optreden als adviesorgaan voor een nieuw wekelijks radio-programma van de NOS voor homoseksuelen. De stichting heeft overigens als zijn bezwaren geuit tegen het tijdstip van de uitzending. Om half twaalf's morgens acht het een ongelukkig uur.

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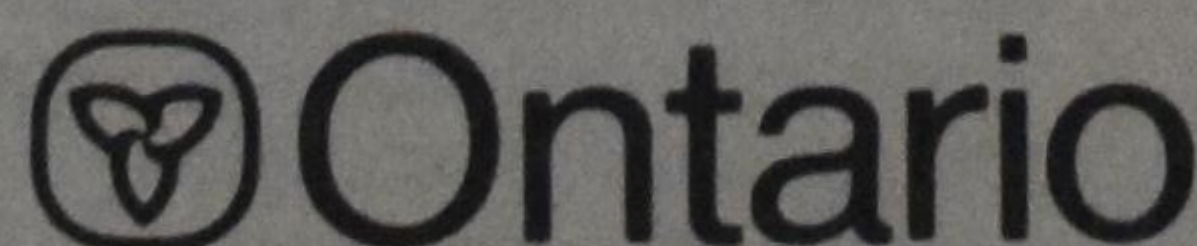
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BIRTH

**CAMPBELL:** On September 13, 1982, the Lord blessed us with another precious gift, our second son, whom we named BRENT NATHAN. Grateful parents are Don and Fenny Campbell. He is a new brother to Joel, 2nd grandchild for Mr. and Mrs. Henry Wilpstra, Wyoming, Ont.; 4th grandchild for Mr. and Mrs. Lloyd Campbell, Sarnia, Ont.  
Box #1062, Exeter, ON N0M 1S0

**KOENE:** With much joy and thankfulness, we, Bill and Grace Koene, praise our Lord for entrusting to our care, a son, CHRISTOPHER NATHANIEL, born on September 28, 1982. He is a brother for Elisa, 21st grandchild for Mr. Wolter deRoos, and 2nd grandchild for Mr. and Mrs. Isaac Koene.  
465 Woodlawn Cres., Milton, ON L9T 4V8

**SCHILSTRA:** We, Harold and Barbara, thank the Lord for the safe arrival of our second son. TERENCE RICHARD was born on September 9, 1982, a brother for Kevin. Terence is the third grandchild for Mr. and Mrs. Diedert Schilstra of St. Ann's, Ont., and second grandchild for Mr. and Mrs. John Rintjema of Smithville, Ont.  
R.R. #2, St. Ann's, ON L0R 1Y0

**VERNEST:** With much joy and thankfulness, Tracy and Dave are pleased to announce the birth of their firstborn son, CAMERON ALEXANDER, born on September 24, 1982. Happy grandparents are Mr. and Mrs. Andrew Devries, Bowmanville, and Mr. and Mrs. Alex Vernest, Green River.  
R.R.#1, Locust Hill, ON L0H 1J0

MARRIAGES

**EUVERMAN-VANDE VELDE:** Mr. and Mrs. W. Euverman and Mr. and Mrs. D. Vande Velde are pleased to announce the marriage of their children, SHARON ROSE and ROLF. The ceremony will take place, the Lord willing, on Friday, October 8, 1982, at 6:30 p.m., in the Terrace Chr. Ref. Church. Rev. S. van Daalen officiating.  
Future address: 2470 Toynbee, Terrace, BC

**SLOTMAN-GROOTENS:** Mr. and Mrs. F. Slotman of Smithville, Ont. wish to announce the marriage of their daughter, HENDRIKJE GERITDINA (Hennie) to GERRIT HENDRIK, son of the late Mr. and Mrs. G.H. Grootens, Ommen, (Ov) The Netherlands.  
Their marriage will take place, the Lord willing, on November 5, 1982 at 1:30 in the City Hall and at 2:30 in the Gereformeerde Kerk te Ommen (Ov). Rev. H.P. Mulder and Rev. P. Ravensbergen officiating.  
Future address: Broekweg 2, 7731 RK, Ommen (Ov.), The Netherlands

Share your news  
with the C.C. family

MARRIAGES

**VERBAAN-SNYDER:** Believing that the Lord brought them together, Cor and Riek Verbaan of Bramalea, Ont., and Herman and Corry Snyder of Whitby, Ont., are honoured to announce the coming wedding of their children, ARLENE HELEN to EDWARD JAKE. The wedding ceremony will take place, D.V., on October 9, 1982, at 3:00 p.m., in the Second Chr. Ref. Church, Steeles Ave., Brampton. Rev. Peter Nicolai of Brampton and Rev. Siebrand Wilts of Winnipeg officiating.  
Future address: 470 Cedar St., Oshawa, Ont.

**VOS-DEJONG:** Mr. and Mrs. George Vos and Mr. and Mrs. Henry De Jong are happy to announce the marriage of their children, JODEA and MICHAEL. The ceremony took place on July 24, 1982, at 2:30 p.m. in the Cobourg Grace Chr. Ref. Church. Rev. Rudy Ouwehand officiated.  
New address: Group Box #33, R.R. #6, (Lot #1, Conc. #13), Cobourg, ON K9A 4J9

ANNIVERSARIES

Hamilton Chatham  
1957 October 11 1982  
With joy and thanksgiving to the Lord for his many blessings, we are happy to announce the 25th Wedding Anniversary of our parents,

PETER and INSKE ANTUMA  
(nee Brink)

May the Lord bless and guide them in the future as he has in the past. Congratulations Mom and Dad! With lots of love,  
June & Nick De Boer — Grand Rapids  
Douglas & Elaine Antuma — Chatham  
Brenda — at home  
Ron — at home  
Open house will be held on Saturday, October 16, 1982, D.V., from 3-5 p.m., at their home.  
Home address: 4 Madera Cres., Chatham, ON N7M 6A1

1957 September 21 1982  
"The Lord is my Shepherd, I shall not want" (Psalm 23:1).

BRAM and INA BOEKESTYN  
(nee Ouwendyk)

We thank the Lord that we could share in the joy and celebration of our parents' 25th Wedding Anniversary.  
Gary & Nettie  
Brian  
John  
Ed  
Home address: R.R. #1, Fairlane Rd., Jordan Station, ON L0R 1S0

1942 October 14 1982  
Wedding text: Psalm 32: 8: "The Lord says, 'I will teach you the way you should go; I will instruct you and advise you.'  
With thankfulness to our God, we are pleased to announce the 40th Wedding Anniversary of our parents,

NICOLAAS and BARTHIE KNOPPERS  
(nee Boon)

It is our prayer that the Lord will continue to watch over you and keep you in his loving care. Special congratulations to our Dad on forty years of ministry and our Mom in her supportive ministry. Together as God's servants they have shared both the pains and the fruits of life in service to God.  
With love,  
Jake & Jocelyne — Montreal, Que.  
Annelies — Haslett, Mich.  
Bastian & Joan; Alexis, Jessica, Elizabeth — Western Springs, Ill.  
Bartha & Daniel; Nicolas, Katherine — Montreal, Que.  
Nick & Joanne; Nicole, Lelana — Edmonton, Alta.  
Gary & Laura — Boston, Mass.  
Home address: 5020-43 Ave., Red Deer, AB T4N 3E1

ANNIVERSARIES

1957 October 24 1982  
We wish to congratulate our parents,

CY and LINDA MINNEMA

with their 25th Wedding Anniversary.  
A prayer to thee, O God  
With thankful heart we raise  
For blessing them with health and love  
For guiding them through each day.  
Heather & Sid Jongsma  
Edward Minnema  
Ray & Trudy Minnema; Ryan  
Catherine Minnema  
David Minnema  
Home address: 7 Bemberg Court, Rexdale, ON M9W 3V6

Bellen London  
1947 October 21 1982  
"The Lord is good, his love endures forever, his faithfulness continues through all generations" (Psalm 100:5).  
It is with praise and thanksgiving to our faithful God that we are able to celebrate the 35th Wedding Anniversary of our parents and grandparents,

ALBERT and ANNIE MOES  
(nee Schipper)

We wish them the Lord's blessing on this day, and many more years of health and happiness together. With love and congratulations from your children and grandchildren:  
Henry & Ali Moes; Diana, Hilary — Sackville, NS  
Jerry & Jane VanArnhem; Kevin, Robert, Brian, Karen — London, Ont.  
John & Chris Moes; Rebecca, Daniel, Heidi — Kincardine, Ont.  
Barth & Rhoda Wassing; Ann-Marie — Stratford, Ont.  
Ron & Kathy Moes; Laura — Auburn, Ont.  
Rick & Chris Moes — London, Ont.  
Home address: 1934 Royal Cres., London, ON N6V 1N7

OBITUARIES

God in his infinite wisdom, took home to glory, his beloved child,

MARY ANN BORG

September 20, 1982, at the age of 25. Matthew 11:25-30.  
She will be lovingly remembered by her parents,  
John & Truus Borg — Hamilton sisters,  
Liz & Bert Lammers — Sarnia  
Anda Borg — Calgary brothers,  
Richard & Sue Vincent — Hamilton  
Alvin — Hamilton  
Home address: 224 West 17th St., Hamilton, ON L9C 4G2

On Monday, September 20, 1982, at the age of 25, the Lord took unto himself our dear niece and cousin,

MARY BORG

Lovingly remembered by her uncles and aunts and cousins,  
Henny Borg — Holland  
Lambert & Leny Borg; Rick, Dick, Corry — Sarnia  
Gerrit & Trudy Borg; Ray & Linda, Margaret, Sharon — Fordwich  
Sita Borg; Gerda & Pete, Marian, Dorothy, Richard, Cindy, Karen, Kim — Georgetown  
Geert & Annie Borg; Ina, Marjan, Ritse, Tonny, Gerard — Holland  
Luiko & Lisa Borg — Germany  
Dora Borg, Yvonne, Desirée, Jan Jacob — Holland  
"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

After a serious illness, the Lord, in his wisdom, took home our dear friend,

PETER SIKKEMA

at the age of 79.  
May the Lord be near to his wife, children and grandchildren in this time of sorrow.  
The Golden Age Club of Clarkson

OBITUARIES

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands eternal in the heavens" (2 Cor. 5:1).  
After a serious illness, the Lord took unto himself, on September 17, 1982,

PIETER ALBERT FEDDES

in his 54th year.  
Beloved husband of Dorothy, (nee Van Huizen).  
Dear father of:  
Charles & Arlene Pelleboer  
Nick & Evie Klompstra  
John  
Lucia  
Dear brother, brother-in-law and uncle of:  
Fred & Tina Feddes — Port Lambton  
Fokko & Tineke Feddes — Hoek van Holland  
Henk & Greta Feddes — Kielwindeveer  
Gina & Theo Van Huizen — Veendam  
and nieces and nephews  
Home address: 7070 Dufferin Ave., Wallaceburg, ON N8A 4M8

On Friday, September 17, 1982, our brother and member of the consistory,

PETER FEDDES

passed on to Glory, at the age of 54. We grieve over the loss, but are comforted in the knowledge of eternal life for our brother. We express our sympathy to the family. May 2 Cor. 5:1 be a comfort to them.  
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."  
The funeral took place September 20, 1982.  
The congregation and consistory of the Wallaceburg Chr. Ref. Church

On Wednesday, August 25, 1982, our Lord took into his glory, after a lengthy illness, our dear mother, grandmother and great-grandmother,

GEERTJE OOSTLANDER  
(nee Van Leeuwen)

"And I shall dwell in the house of the Lord forever."  
Dear mother of:  
Peter — R.R. #1, Brinston  
Mary & Sid De Schilffart — Brockville  
Alice La Roque — Kingston  
Wilma Vander Boom — Brockville  
12 grandchildren, 1 great-grandchild.  
Funeral service was held on August 27, 1982 in Williamsburg Church. Rev. W. De Jong officiated.  
R.R.#1, Brockville, ON K6V 5T1

"That I am not my own, but belong body and soul, in life and in death ... to my faithful Saviour Jesus Christ."  
On September 3, 1982, the Lord took unto himself our dearly beloved husband, father, grandfather and great-grandfather,

ALBERTUS SIERTSEMA

at the age of 84.  
Dear husband of Jacobmina Blokzyl.  
Father of:  
Teresa & Hielke Roetcisoender — Blyth  
Murray & Doreen Siertsema — Blyth  
Hebo & Margaret Siertsema — Blyth  
Greta & Don Greidanus — Londesboro  
John & Kathleen Siertsema — Bayfield  
Siebolt & Annie Siertsema — Auburn  
Tom & Mienneke Siertsema — Hanover  
Betty & Clarence Baker — Georgetown  
also survived by 36 grandchildren and 1 great-grandchild.  
Home address: Box #117, Blyth, ON N0M 1H0

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**FLORIDA:** large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

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Young man, age 22, looking for steady employment, preferably on feed lot and cash crop; has experience with dairy, hogs and layers; south-western Ontario; class G drivers licence. Contact Dave: (519) 523-4576.

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**Eric Liddell of  
CHARIOTS OF FIRE  
subject of new  
motion picture**

(EP) — The overwhelming success of *Chariots of Fire*, winner of the Academy Award for Best Picture of 1981, has created the climate for a film on the life of Eric Liddell. Inspirational Films/Penland Productions, both involved in the marketing of *Chariots of Fire*, are producing *The Flying Scotsman*, an investigation into the life of Eric Liddell, "The man who would not run on Sunday."

Was Eric Liddell really like the man portrayed by Ian Charleson in *Chariots of Fire*? Was the movie character too good to be true? Or were Eric Liddell's fame and popularity even more widespread? *The Flying Scotsman* examines Liddell's life, including the issues of family opposition to his running, the question of the Sunday heats and the true nature of his confrontation with Harold Abrahams.

Taking up where *Chariots of Fire* left off, *The Flying Scotsman* follows Eric Liddell to mainland China where he went in 1925 as an educational missionary. Here, the faith and conviction that could cast away a chance at a gold medal would receive trials every bit as demanding.

A leading part in the film will be played by Kyle Rote, Jr., superstar soccer player and three-time winner of ABC's television Superstar Championship. In addition to his considerable sport triumphs, Kyle Rote, Jr., is a widely-known Christian, motivational spokesman, author and network sports commentator for ABC and NBC. The film, to be shot on location in England, Scotland, Europe and China, is scheduled for completion in late 1982.



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Nov. 20	Phoenix, AZ	John Rozeboom
Nov. 20	Trenton, ON	John Van Til
Nov. 27	Winnipeg, MB	John Van Til
Dec. 4	Kitchener, ON	John Van Til

The above leadership training workshops train pastors and church leaders to lead Discover Your Gifts workshops in their own local churches. If there is no workshop in your area, please inquire. Additional workshops are being scheduled.

For information or registration write Christian Reformed Home Missions, 2850 Kalamazoo S.E., Grand Rapids, MI 49560. Or call Dr. Alvin VanderGriend, (616)241-1691.

Please register me in the \_\_\_\_\_ workshop.

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**October 16**

1982

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Pastor: Rev. L. Slofstra

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**Mr. J. Jelsma, R.R.#3, Simcoe; phone: (519) 426-1078**  
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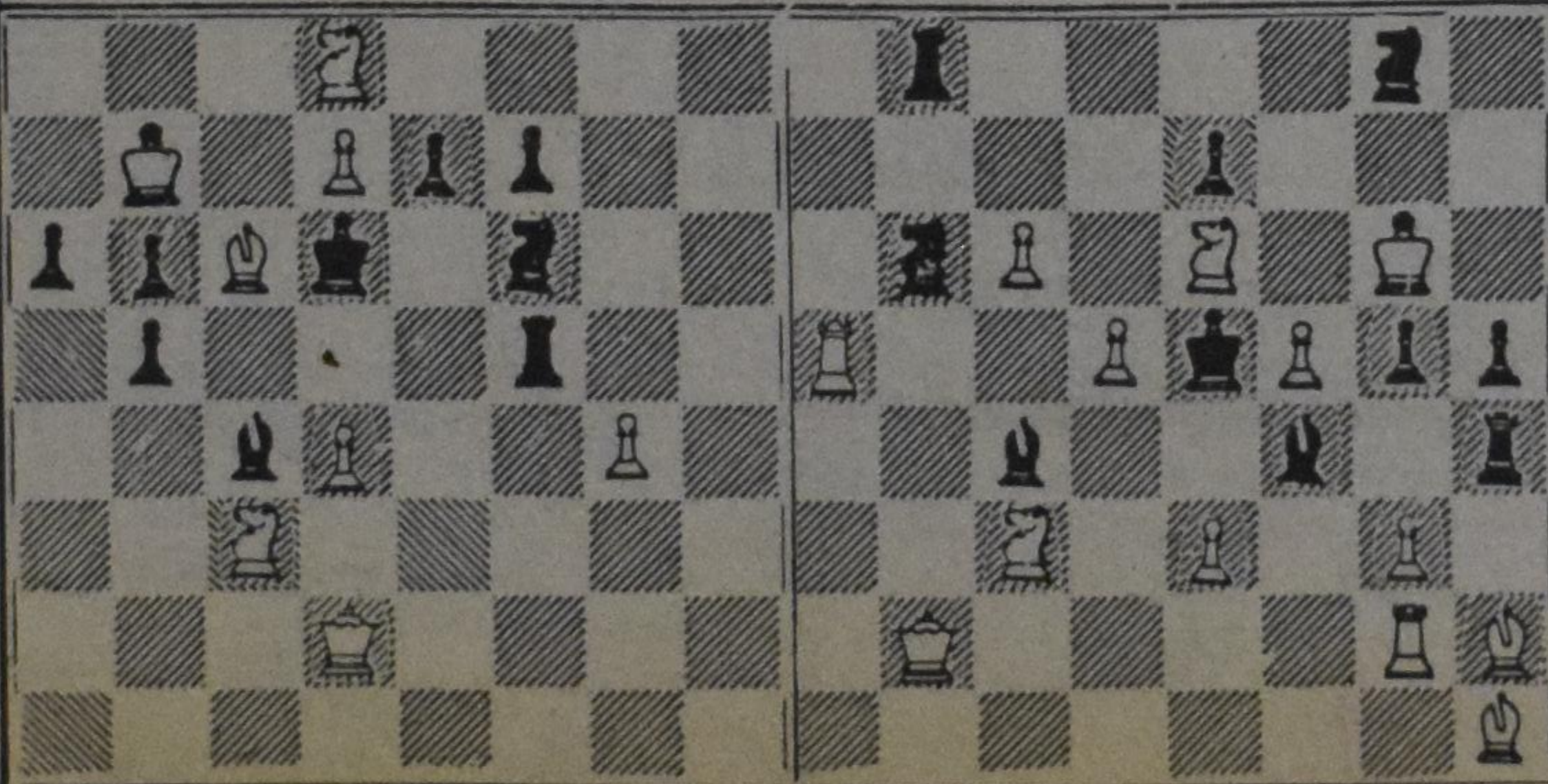
**LET'S PLAY CHESS**  
Editor: Pete Layer

#934  
J. Hartong, Holland, 1972

#935  
E. Cacciari, Italy, 1947

9

10



8  
3-mover 3 pts.

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2. Black has a flight square in #935. White must therefore cover two squares with the mating move unless the key takes or exchanges the flight square. Please give the key and threat, if any for #935.
3. Is it hard to follow some of the notes? If it is, a handy pamphlet is ready to be sent to you, explaining some of the terms and rules. Just drop me a line requesting it, c/o Calvinist Contact.
4. The deadline for the October problems, #932-935 is: Ontario postmarked: November 20, 1982; B.C. postmarked: November 30, 1982; All others: November 25, 1982.

Calendar of events

- Sept. 17-  
Dec. 4

Back to God Hour Rallies:  
Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Clinton Chr. Ref. Church, 8:00 p.m.; Dr. Nederhooft. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhooft. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
- Oct. 12

Salem evening to be held in the Mountainview Chr. Ref. Church, Grimsby, Ont. 7:30 p.m.
- Oct. 13

Salem evening will be held in the Rehoboth Chr. Ref. Church, Niagara, Ont., 7:30 p.m.
- Oct. 13-21

The Canadian Home Bible League missionary tour to Mexico.
- Oct. 16

Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary
- Oct. 16

Andre Knevel organ concert in the Melville United Church, corner of Tower and St. Andrews St., in Fergus at 8:00 p.m.
- Oct. 16

Ambassador Male Chorus in concert; Immanuel Chr. Ref. Church, Hamilton, at 8 p.m.
- Oct. 17-  
Oct. 31

Back to God Hour Rallies: Oct. 17, Sherwood Park; Oct. 19, Edmonton; Oct. 21, Edmonton; Oct. 22, Neerlandia; Oct. 23, Edmonton; Oct. 25, Lacombe; Oct. 26, Red Deer; Oct. 27, Calgary; Oct. 28, Lethbridge; Oct. 29, Nobleford; Oct. 31, Calgary. See local ads for time.
- Oct. 18-  
Nov. 12

Prof. Hendrik Van Riessen to give public addresses in communities across Canada and the U.S.A.; watch for local announcements for dates and places.
- Oct. 20

Salem evening will be held at the First Chr. Ref. Church in Drayton at 7:30 p.m.
- Oct. 20

7:30 p.m. Creation/Science Seminar in the East Strathroy Chr. Ref. Church. Speakers are: David Herbert: "Man, the Image-bearer of God"; Gary Webb: "Secular Humanism"; Denis Mercier: "Science Defined".
- Oct. 23

Hamilton, Christ Church Cathedral, James St., at 8:00 p.m. Organ and choir concert by the choirs and orchestra of the Ontario Christian Music Assembly; director Leendert Kooy and organist Andre Knevel.
- Oct. 23

Trinity Christian School, Burlington will hold its annual bazaar. 10:30 a.m.: Fashion show; 11:30 a.m.: Main bazaar; 6:00 p.m.: giant auction.
- Oct. 23

Choir and organ concert. In the Christ Church Cathedral in Hamilton at 8:15 p.m. By the Choirs and Brass of the Ontario Christian music assembly under the direction of Leendert Kooij with Andre Knevel on the organ.
- Oct. 26

Salem evening will be held at Hebron Chr. Ref. Church in Whitby at 7:30 p.m.
- Oct. 28

Salem evening to be held in the First Chr. Church, Lindsay.
- Oct. 29, 30

Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.
- Nov. 2

Salem evening will be held at the Ebenezer Chr. Ref. Church in Trenton at 7:30 p.m.
- Nov. 6

Ontario Alliance of Christian Schools 30th Anniversary Banquet; 5:30 p.m. John Knox Christian School, Brampton.
- Nov. 10

Salem evening will be held in the Bethel Chr. Ref. Church, Waterdown.
- Nov. 13

Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhooft will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ.
- Nov. 27

Quinte Classis, Elder's Conference in the Grace Chr. Ref. Church, Cobourg, Ont. Steven Bylsma; 'Responsibilities of Elders, in the instruction of and preparing candidates for public profession of faith, and the follow up work needed, to keep confessing members active in the church.'

**The Canadian Home Bible League:** Van Polen Multi-Media presentations; Oct. 9, Carman; Oct. 10, Winnipeg (2); Oct. 13, Winkler; Oct. 16, Edmonton; Nov. 7, Burlington; Nov. 8, St. Catharines; Nov. 9, Cambridge; Nov. 10, Stayner; Nov. 11, Winona; Nov. 12, London; Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

**THE NATIONAL ANNUAL MEMBERSHIP MEETINGS OF CITIZENS FOR PUBLIC JUSTICE** will be held on the following dates and places (at 8:00), in Alberta: Southern Alta., **Oct. 28**, Immanuel Chr. School, Lethbridge, Everett Tanis, 732-4681; Central Alta., **Nov. 1**, Blackfalds United Church Hall, Rose Konynenbelt, 343-1395; Northern Alberta, **Nov. 5**, Neerlandia Chr. School, Margaret Dykstra, 674-3769; Edmonton area, **Nov. 8**, The Kings College Building, Nolan Van Gaalen, 435-4158; Calgary area, **Nov. 12**, Calgary Chr. School, Jenny Krabbe, 276-5709.

**EVENING OF REFLECTIONS AND JOY** with Herman deJong, Salem Development Director will be held at the following places: **Nov. 4**, Maranatha Chr. Ref. Church, Belleville, 7:30; **Nov. 22**, First Chr. Ref. Church, Barrie, 7:30; **Nov. 25**, Calvin Chr. Ref. Church, Dundas, 7:30; **Dec. 9**, Ingersoll Chr. Ref. Church, 7:30; **Dec. 13**, Maranatha Chr. Ref. Church, Cambridge, 7:30.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Oct.15	Wed.Oct.13	Fri.Oct.8-10a.m.	Wed.Oct.6-noon
Fri.Oct.22	Wed.Oct.20	Fri.Oct.15-10a.m.	Wed.Oct.13-noon
Fri.Oct.29	Wed.Oct.27	Fri.Oct.22-10a.m.	Wed.Oct.20-noon

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## Sociology

## Last century's criticisms still strikes at the heart of humanism

**The Social Teachings of Wilhelm Emmanuel Von Ketteler**, translated by Rupert J. Ederer, University Press of America (Washington), 1981; hc, 615 pp. Reviewed by John Valk, Toronto, ON.

This rather large book presents the first complete English translation of the major social teachings of Wilhelm Von Ketteler, bishop of Mainz from 1859 until his death in 1877.

One may wonder, as the editor of this collected work himself does, why these writings would be of any great significance today. The

answer of course is that the issues tackled by Von Ketteler still basically remain unresolved, with many beginning to reach their culmination as this century approaches its close.

Von Ketteler was a contemporary of Karl Marx. Both address themselves to the problems arising from a burgeoning industrialism boosted by liberal capitalism. Von Ketteler points to the inadequacy of the solutions offered by Marx and the radical socialists, as well as the false assumptions advocated by the liberals. What he offered in turn was rooted in scriptural teachings. Humankind

can only overcome its problems, he asserted, by means of an interior, spiritual redirection to God. It would replace humankind's two basic impediments — greed and egotism — with obedience and humility.

Von Ketteler points out that humankind has the freedom to develop according to God's plan, or rebel against it at the peril of his own self-destruction. Our destiny is an immortal existence in God, and life on earth is a preparation for this ultimate goal. All knowledge and beauty of this earth cannot satisfy man's yearnings. Fulfillment can only be found in what St. Augustine himself finally admitted: "Our hearts cannot rest until they rest in you." Von Ketteler's entire approach to the pressing social problems were understood from this perspective.

The first part of this book presents his Six Sermons of 1848. It was these sermons, delivered at

the Great Cathedral of Mainz, that established Von Ketteler as a devout Catholic dedicated to social reform. His lengthy essay, "The Labour Problem and Christianity," points to the impoverished conditions of the workers. Barely able to survive on an already subsistence wage, determined by the supply and demand of the market, the working class is further reduced to competing with the machine. They offer their labour as their only means of survival, with the added plight of being replaced when weary, old or sick.

In "Liberalism, Socialism and Christianity," Von Ketteler asserts that Socialism is the legitimate child and logical consequence of Liberalism. Socialism demanded for 90% of the population the material wealth and pleasures which the Liberals had secured for only 10%. Yet both were guilty of the same hypocrisy: securing

power and using it exploitatively.

In "The Labour Movement and Its Goals," he more specifically examines the demands of the working class. "The Christian Concept of Work," offers a biblical perspective on work, and his insights are refreshing to read. Acknowledging that one's tendency is to avoid work, he nonetheless insists that only through this means can we honour and serve God.

The importance and significance of Von Ketteler's teachings have been well established. Pope Leo XIII was greatly indebted to him as a source for his famous encyclical "Rerum Novarum." Pope Pius IX honoured him with the words: "You wield a great pen, my son. In fact, I believe your pen writes better than my own."

The *Social Teachings* makes worthwhile reading, in whole or in part. Von Ketteler's insights and assessments still apply today.



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## Devotional

## The ten commandments for today

**First Things First. The Ten Commandments in the 20th Century**, Frederick Catherwood, Intervarsity Press, 1979; pb., 160 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Our western society has become permissive, writes Catherwood. We are living in a secular and materialistic society with distorted values. God is reduced to a subject for a panel discussion, in which men and women sit in judgment and our generation has decided to dispense with the Christian faith. However, the swift deterioration of our society has been disastrous.

In his straightforward book, Catherwood pleads for a return to

the guidelines which once lifted our society from paganism, superstition and violence. If the western world doesn't go back to its Christian roots, he notes, democracy probably won't survive.

The Christian faith is not a private affair. The Ten Commandments apply to Christians as well as non-Christians. "The non-Christian argues that, since he does not belong to the club, he is not bound by the rules. The Christian church answers that it is not an exclusive club; it is more like an envoy representing a sovereign who is powerful but absent and who has given it a warning message to deliver."

The author urges Christians to develop a biblical life-style. Catherwood's discussion of the

Ten Commandments is practical, courageous, biblical, helpful and relevant. His style is lively. His illustrations are drawn from his own experiences with politicians, students and working people.

**First Things First** will help the Christian face the manifold issues of the 20th Century and with the setting of his priorities. Highly recommended for young people, youth leaders and parents!

Sir Catherwood is a prominent British evangelical. He is chairman of Mallinson-Denny Ltd., and European Member of Parliament for Cambridgeshire. He formerly served as director-general of the National Economic Development Council and was chairman of the British Overseas Trade Board and chairman of the British Institute of Management.

## Missions

## Andrew Murray: Every Christian is a missionary

**Key to the Missionary Problem**, Andrew Murray; 177 pp., and **Mimosa**, Amy Carmichael, pb., 162 pp.; both published by Christian Literature Crusade, Box 189, Elgin, ON K0G 1E0. Reviewed by Dirk J. Hart, Grand Rapids, MI

Both of these books are reprints of older editions. Andrew Murray wrote the first book in response to an ecumenical mission conference in 1901 and Amy Carmichael's book was first published in 1924. Both motivate us to think and pray about the missionary enterprise of the church.

**Key to the Missionary Problem** is vintage Andrew Murray. In his many books, this South African Reformed pastor returns time and

again to the themes of prayer, revival, abiding in Christ and consecration to the indwelling Spirit. This book is no exception. Murray pleads passionately for a revived church which sees missions and evangelism as her first task. The missionary problem is in the weakness of the church's spiritual devotion and conviction and because Christians are not convinced that every believer is a soul winner. Readers who have every theological hair in place will be critical in several places, but any one who ponders the message will know that Murray touches on problems that are still with us. Here's a sample paragraph:

"Let us give ourselves anew to prayer, that the church may be restored to her pentecostal status. Let us by faith yield ourselves wholly to the Spirit. Let us give

ourselves to prayer for the power of the Spirit in the life and work of the church at home and abroad. The pentecostal command to preach the gospel to every creature is urgent, all the more from having been neglected so long. Prayer brought Pentecost. Prayer still brings it. But few feel how weak our power in prayer is."

The author of **Mimosa** went to India as a missionary in 1895 and founded the Dohnavur Fellowship, an organization which provides a home for children in south India. The book has been reprinted many times. It is not great literature but there is a magnetic quality in the sometimes quaint description of a woman named Mimosa. It is hard, in fact, to put the book down.

We are transported into a different culture and a different age to hear the true story of a young girl who hears a scrap of gospel teaching and who for years afterward holds on to that scrap to courageously serve God about whom she knows very little.

No one will want to hold up this story as a model for missionary work. But inbetween the lines heart and mind are affirmed in the conviction that the grace of the Holy Spirit is irresistible and the love of God in Jesus Christ unconditional. Read it for yourself, it is a gem of a missionary story.

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